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Religious Communications.

Memoir of Ebenezer Frothingham.

(Concluded from page 454.)

In continuing the memoir of Mr. Frothingham, we shall next present our readers with a letter addressed to his brother, Peter Frothingham, and which was written on his passage down the Ohio, or at some station between Pittsburgh, and Fort Harmar.

August, 15th, 1790.

MY DEAR BROTHER,

I AM about to leave you, being ordered upon a long command, at a great distance. The most heavy loss I am now labouring under, in the late sudden death of my wife, has set the things of another world nearer in view. Some sudden stroke may deprive you of your brother, when it will be out of his power to give you any future advice and directions, and while he is much concerned, both for your temporal and spiritual welfare, he cannot part with you, without leaving behind, his last advice, should the Most High see fit to deny another interview in time. In my chest you will find my will, in that I have made provision sufficient to enable you, with God's blessing, to begin the world for yourself. Farming should be your main object. I recommend to you to begin in the small way. A little will support you, and by degrees you will be able to bear more work. You will want to hire a little assistance, perhaps keeping a school in the winter for a while, and taking pay in farming work, will answer a good end. In your conduct through life, be strictly honest, true and faithful to accom-

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plish the business you may be intrusted with. Sobriety, an agreeable politeness, with a benevolent disposition are indispensably necessary to your making your way with success, among men. Endeavour to associate with good company. Avoid all vicious and abandoned characters, as you value your temporal and spiritual happiness. If you have any fixed principle, and determined resolution about any one thing in this life, let it be in this, never to deviate from any virtuous or pious course, you may have resolved upon, let who will importune, or in ever so great a degree; in this point you may set your face as a flint, and face a laughing and frowning world. It will in the end add to, rather than diminish your reputation, and the peace of mind alone arising from it, will abundantly satisfy you. Whenever you have a prospect of a comfortable maintenance, after arriving at a suitable age, and think best to unite yourself with a companion; before you let fancy sway your affections, look at the family to which the person belongs, and in which she has been educated. If it is not well governed and regular, look somewhere else; never my dear brother, as you value your happiness, think of connecting yourself in this relation, with a person who makes light of religion, but if you find one educated in a regular, pious family; one who is sensible and of an agreeable disposition, and whom you can esteem and love, you may with safety proceed. But should the person of your choice have in addition real piety, you may

then, whilst life lasts, promise yourself every comfort and happiness that God allots to this most tender and endearing relation. I have been more particular on this point, as your comfort and happiness in this world, will principally depend upon this transaction. It is quite another thing, than what the young and giddy generally imagine. You will the more willingly attend to these sentiments of your brother, which are the result of experience, as you have been witness to my late connection with one who sustained the character I have recommended. I esteemed the period of that connection as the happiest of my life. I received her as a gift from heaven. But the righteous God, can righteously take away what he hath lent. I do not feel disposed to murmur or complain, but do in the bitterness of my soul, lament my loss, my irrecoverable loss of the benefit I hoped to receive from the example of her virtue and piety; but when she is beyond sorrow and pain, why should I wish her back, but rather, Oh Righteous Father, that my own soul may be prepared for thy right hand; then come the joyful day, when we shall meet above, no more to part—but I must not indulge my full heart any farther than this. I mean not to take leave with advising you in temporal concerns only, but wish my dear brother more particularly to leave these with you as my dying words, that whatever you do, still remember there is one thing needful, needful above all others. Often, often, on your bended knees, importune the throne of grace for repentance, and pardon of your sins, and never cease doing this, until you obtain an interest in your Saviour's love. O, never faint, but if you perish, resolve to perish at the feet of mercy. But blessed be God, it never was written, here lieth one that died at the foot of mercy's throne. In faith and prayer, I commend you to that God, who is able to save us, and bring us at last to have a happy meeting with our friends in those regions of bliss and glory, where praise

and thanksgiving will be the happy employment, through a long eternity. Amen and Amen. Thus prays your most affectionate Brother.

EBENEZER FROTHINGHAM.

TO MISS SARAH BOARDMAN.

Fort-Harmar, Sept. 13, 1790.

MY DEAR SISTER,

When I wrote last, my heart was filled with such sensations, as my pen can never describe. The particular orders, I was then under, made it appear to me at least probable, it might be the last line you would receive from this hand. I had received orders to proceed on a command down the Ohio, which would have made me a journey of between one and two thousand miles, and by a route attended with not a little danger from the savages. I determined not to mention this in my letter lest I should give my friends unnecessary anxiety. I was then at ——— making the necessary provision, but upon my arrival here found the orders countermanded and another officer sent forward in my place, which saved me from a very fatiguing and dangerous tour.

But the melancholy, the heart affecting tidings received when I arrived at Pittsburgh reconciled me to this or any other duty as dangerous as it might be—my earthly joys were fled. I prayed for grace to do and suffer what was allotted for me here and to be ready at a moment's call to follow my deceased wife. To advert to this subject awakens every tender emotion of my heart, but I have this opportunity to write you; and my dear sister, suffer me, it does me good, and soothes my sorrows, while I am unbosoming myself to one who held so near a place in the love and affections of her, for the loss of whom my heart still bleeds; let our meditations follow our dear departed friend to yonder world of glory and happiness, and such desires be begotten to meet her there, that we may never rest until we can say, my

Saviour is mine and I am his. Now the dear partner of my life is no more, with what sensations of soul do I recollect and reflect upon my past interviews, with what regret that I was no more particular, and said and enquired so little concerning the great things of another world. But with this sudden separation, the opportunity is gone, we meet no more in time; my soul see that thou dost the work of the day in the day. It is for us who yet survive to profit. With this view, my dear sister, I will relate to you what I have treasured up from the lips of her who I believe is now in glory, and what affords my soul strong consolation in this hour of deep affliction; when we have together opened our hearts, she has told me that none but God, and her own soul ever knew or was witness to her distress and tears and the prayers which she offered. She opened her distressed mind to no earthly friend, but he who is the friend of sinners in due time manifested himself to her soul, to be the way, the truth and the life. One night as she was retiring, these words, "ye must be born again" were so strongly impressed upon her mind, that she could not help repeating them, the absolute necessity of a spiritual change appeared so great, that she could not sleep—at length these words 'ye are born again,' were forced upon her mind, which she endeavoured to crowd out, wishing to retain a proper sense of the former, but she soon had such a discovery of the way of life and salvation in the gospel and in so very different a manner from what she had proposed to herself, as filled her soul with wonder, love and serenity, she told me none of her friends, not even her parents knew any thing of this until some time after when reflecting that she might possibly be suddenly taken away, and her parents and friends never know the happy state of mind she enjoyed, she thought it her duty to discover it and one day pointed it out to her mother in some of the 'Gospel sonnets.' She has told me that at times

since, her mind has been dark and full of doubts, but the promises of the Gospel have been brought most comfortably to her soul, particularly this "I will never leave thee, nor forsake thee" which has calmed every fear and dispelled every doubt.

At the Sacrament, she has enjoyed many happy moments, and has pointed out to me some hymns sung at the close of the solemnity which has caused deep emotion, and filled her heart with love and thankfulness beyond expression. So comfortable a state of mind she enjoyed when under her fit of sickness, that she felt willing, and even wished, if it was God's will, that she might die, both that she might sin no more, nor undergo the distress of parting with her friends, and what struck my heart as the strongest expression of filial tenderness, she has told me that she has particularly prayed, if it might be God's will, to die before her mother, as she thought she could never endure to part with her and be left behind herself: but this very thought distressed her on the other hand, how her mother could support the parting with a daughter she so tenderly loved. But I must say no more lest the wound should get too deep.

I believe you feel my loss with me—but through rich and astonishing mercy, I have a hope we are not lost to each other for eternity, by grace enabling me I will never murmur because she has first reached the peaceful shores and is forever out of all danger. Oh what a reward for her short toils and pains!—A free reward indeed: shall not this prospect animate us to be up and doing? My dear sister you have a comfortable hope of meeting your friends there. Afflictions do not spring out of the dust. I charge my soul not to rest until with comfort I can say, my God gave, and he hath taken away; blessed be the name of my God. My soul in secret places is importuning the throne of grace for clearer manifestations of the way of life and salvation by Jesus Christ; for that faith

which will produce union and communion with the ever blessed God, that I may glorify him in the world, with cheerfulness undertake every duty, encounter every hardship, endure every distress allotted me, and with patience wait all my appointed time until my great change shall come. You know our plan, that you was to be the companion of my wife whenever she removed to this western clime. Betsey had agreed to forego her claim, and transfer for a time, her right in you, to make her sister more happy. This was affection, generous and noble. But we poor mortals form projects and the Almighty Ruler of the universe disposes of all as he pleases. From this circumstance and the very particular attachment I discovered between you and the dear deceased, you are much upon my heart. I believe God by this near call is offering to be your God in Christ, do but consent to it. Yes your consent is all that is asked, and all will be well. Your affectionate brother as much as he wishes for your future happiness, must here leave you, he can help you no further; angels cannot, your help is in the Lord alone. You have access to *that chamber*, to those same secret places, and that same God is there present, and blessed be his name ready to help all that call upon him. To his free and infinite mercy in faith and prayer I commit you. I want much to hear from you and the family. How is my good mother who was unwell. I hope she has recovered, and, like a saint in sorrow, is resigned. Methinks that instead of being overwhelmed with such a loss, the firm persuasion that God has received her daughter to the mansions above, will in a great measure swallow up the sorrows of nature.—She has forever done with all those anxieties I have seen her tender heart labouring under, and is taken away from the evil to come—we must not weep for *her* but for *ourselves*. Present my respects and affection to my parents, and the rest of the dear fam-

ily. Command me in every thing with confidence,—my sister will find none with a heart more tender and affectionate than her brother,

EBENEZER FROTHINGHAM.

TO LYDIA HALL AND HANNAH FROTHINGHAM.

Fort-Harmer, 26th Sept. 1790.

DEAR SISTERS,

The letters I wrote to my parents and to my sister Sarah a few days since, I thought would be the last, for this sometime at least—but this short epistle I leave with Peter to forward in my absence. To-morrow, I take off the remainder of this garrison, and follow the troops three hundred miles to Head-Quarters, and thence we expect to march against the Indians. Were you now present with me, and this my last interview for time, my parting words would be—give all diligence—all diligence to make your calling and election sure, give your souls no rest, until you feel the love of God, shed abroad in your hearts, and until you can live in God. Oh my dear sisters, I hope the Lord has had mercy on your souls, and enabled you to believe on the Lord Jesus Christ, and that you will never be confounded world without end. The knowledge of God and Jesus Christ, is worth labouring and striving for. Let me earnestly recommend to you a practice, which I have myself lately solemnly covenanted with God, to live and die in—daily self-examination. At evening set apart some time for this work. I have reason to bless God for discovering to me this duty. I tremble lest in time, I should forget my engagements; the Lord be better to me than my fears. If your hearts are backward and dull, lay the cords of God's commands upon them, and drag them to this duty. If you have any love to your divine Lord and Master, and to Jesus who has purchased heaven for you—obey his command. Commune with your own hearts; examine yourselves. I believe it will be your happiness, and you may have occasion to bless God,

for this duty. I have lately more than ever before found my heart deceitful. I fear many will seek to enter in and will not be able. Oh that my friends would strive. Strive my soul. Oh Almighty God, of thy free mercy, through the all atoning blood of the Lamb, bring us all to meet in heaven at length, Amen and Amen. Thus prays your most affectionate brother.

EBENEZER FROTHINGHAM.

The following is the last letter written by Mr. Frothingham.

TO PETER FROTHINGHAM.

Fort-Harmer, 26th Sept. 1790.

MY DEAR BROTHER,

To-morrow I set out to follow the troops. I have endeavoured to leave all the necessary directions with you. As to any thing farther your judgment and the advice of your friends must guide you. My will I leave in your possession, to be opened after my death. I have desired to dispose of what property God has blessed me with, agreeably to his mind. Let me my brother add this observation, that what by this means falls into your hands, will lay you under additional obligation to know, fear, love and serve a good and gracious God.— You will not be able at the bar of God to make this plea, that you had no time for serious reading, meditation and prayer. Oh my brother what shall I say, and what parting advice shall I leave with you? I am not so anxious or distressed how it will fare with your temporal matters, as I am for your future and eternal welfare. But neither the tears of your brother, nor angels, could they weep over you, can help you. You have forfeited all into the hands of a sovereign God, at his feet you must fall as a helpless undone sinner, and try to lift an indigent soul to him and beg for the enlightening Spirit to convince you of sin, and lead you to the only remedy. My brother go to the Saviour of lost sinners, lose no time. Oh do not risque the joys of heaven one day longer. Your poor brother

must leave you in the hands of a just and holy God, (but merciful to all that call upon him) with this last request, and if ever you granted a friend's request, refuse not this, that every night you allow or set apart a quarter or half an hour for close self-examination, examine your whole life, and how the day has been spent. Be willing to come to the light, and to know the worst of your case. This practice I have myself lately adopted, and have reason to hope it will, through the blessing of God, be the best means I ever used for the salvation of my soul. I recommend you to read Mr. Baxters' and Joseph Alleine's works, and Harvey's dialogues. May the God of our parents, bless those books to you, and bless every other means you shall seriously make use of for the good, the everlasting good of your immortal soul. Into thy hands O righteous and merciful God, I desire to commit my soul, and the soul of my dear brother, beseeching that through the merit and for the sake of thy dear Son the only Saviour of lost sinners, they may be renewed pardoned and accepted, and thine will be all the glory, Father, Son, and Holy Ghost, Amen.

EBENEZER FROTHINGHAM.

The day succeeding that on which he wrote this letter, Lieut. Frothingham set out with the remainder of the garrison to follow the troops into the wilderness, taking his farewell of his friends, and saying that he neither expected nor desired to return again. The 22nd of Oct. following he was killed by the Indians—he was seen by one of the under officers on the bank of the river St. Joseph, holding his wounded side. He was asked if he should help him, and he answered 'escape for yourself.'

His friends received no other intelligence respecting his death, but during the year 1791, the papers which were found upon his person, were sent from Canada, to his parents in Middletown.

The Reverend Enoch Huntington of Middletown, on the new year's Sabbath, 1791, gave the following character.

"The affecting tidings have lately reached us and been confirmed, of the death of that amiable and promising young gentleman, Lieut. Ebenezer Frothingham of this town, who fell in the cause of his country, in the Western Expedition, under Gen. Harmer. His usefulness among us as a school master, and the consideration that many of the rising generation, owe to him much of their early education; his public services as a faithful officer; and his dying in the discharge of his military duty, justly endear his memory. His religious character and conduct according to the Gospel of Jesus, gives the only sufficient consolation to parents, relations and friends in the midst of their mourning and grief, for a death attended with such affecting circumstances. Early in the last year, he formed a happy connection in conjugal life. Not long after, his tender and pious partner, while at the call of providence he was absent from her and far distant, was suddenly removed by death. The sorrowful tidings reached him; the hand of God touched him; he bowed in submission to the divine will, and hastened to follow after. They were lovely and pleasant in their lives, and in their death not long divided, and doubtless have met again to part no more. Their union and joys are celestial, and refined from all imperfection. No hostile feet approach the mansions of the just, to disturb their perfected spirits. There the wicked cease from troubling, and there the weary are at rest. Such are the prospects—such the comforts, the religion of Jesus affords. Oh that such as neglect it might receive full conviction, how unwise they are, how unwise for time and for eternity."

In Mr. Frothingham's first letter, he laments the licentiousness prevailing in the army. A few years after, this army was cut off by the Indians, in the Miami country, and a

few only escaped with their lives, 'empty handed,' under the command of General St. Clair.

For the Christian Spectator.

Exposition of 1 John iv, 19.

"We love him because he first loved us."

THIS text has been subjected to various, and in a measure contradictory expositions.

1. Some have supposed, that our love to God, is mere gratitude to him for having loved us. They have gone upon the supposition, that naturally we imbibe the impression that God is our enemy, but when at length we discover the mistake, and learn that he loves us, it fills us with gratitude and love to him. To this exposition there are several objections.

If it were true, mere light would change the heart. The most depraved man, needs only to be convinced that God is not so angry with him as he supposed, that in fact he is his friend, and the change is effected.—He needs only to have his mistake corrected, and he is a new man, and to effect this nothing is necessary but light. Depravity, of course, has its seat only in the understanding. But this will not agree with the testimony of inspiration. Regeneration is spoken of as a change of heart. The stony heart is said to be taken away, and there is given a heart of flesh. The new man has passed from death unto life. But all this is hyperbole, if the change is the mere correction of a mistake.

If this exposition were correct, the gospel could have no agency in the conversion of sinners, for on the principles of the gospel, no man can have any evidence that God loves him, till he loves God. "Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit." Constantly do the scriptures teach us, that our interest in the divine affections, can be known only by our love to God, our obedience to his commands and our attachment to his holy family.

But if the exposition given be true, none of all this can take place, till God has loved us, and has revealed to us this fact. Hence a voice from heaven, and not the bible, must make known the truth that effects our sanctification.

The exposition given, supposes also, the *truth* of a palpable absurdity; that God can love us, while we possess no goodness for him to love.—Till we *love* God, we *hate* him, and to hate infinite excellence, is to be totally depraved. This continues to be the character of every man till he loves his Creator. Hence, till then it is impossible that God should be pleased with him. He assures us “I love them that love me”: implying that all others he does not love. God cannot view with complacency, the man who has no pleasure in the contemplation of infinite moral excellence. A being so depraved, is not worthy of the divine regard. “God is angry with the wicked every day,” and hence is continually angry with every man who does not love him. Should an unregenerated man, therefore hear some supernatural voice proclaim, ‘beloved of the Lord,’ he ought to doubt whether the revelation came from heaven. For God will not reveal to him that which the bible would contradict.

The exposition which we are noticing, exhibits depravity as confined to the understanding, and he surely is not very extensively depraved, who has merely mistaken a matter of fact. The scriptures, however, exhibit a darker picture. They speak of the unsanctified heart as the seat of malicious passions, as full of all bitterness, as issuing evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies. We are told that “every imagination of the thought of the heart, is evil, only evil continually.” We are assured that “the heart is deceitful above all things, and desperately wicked.” The errors of the understanding, are ascribed to the influence of the heart. “A deceived heart hath turned him aside, that he

cannot deliver his soul, or say, Is there not a lie in my right hand.”

Another objection to this exposition, is, that it exhibits a religion purely selfish. He who loves God, merely because he conceives that God loves him, can be said only to love himself. But the religion of the bible, is spoken of as a charity that seeketh not her own. It discovers in holiness an intrinsic value, which renders it lovely for its own sake, independently of any relation which it may sustain to us.

This exposition is contrary to all the examples given us in Scripture of apostolic preaching. It was the aim of the Apostles to make their hearers see their own vileness, and feel that the wrath of God hung over them. Says an Apostle “by the terrors of the Lord we persuade men.” But what can this mean, if there is no other depravity than what consists in a mistake of the understanding? But no Apostle preached a doctrine like this, and no man may thus preach without the danger of contradicting the records of eternal truth.

2. There is another exposition of this text which has a higher claim upon our faith. It is this.—If God had not viewed us with a benevolent regard, even when we were dead in sins, we should have continued his enemies. Divine compassion originated the plan, and provided the means of redemption. The same benevolence led him to awaken, convict and renew us. We are christians because God viewed us with pity and made us the willing and thankful recipients of his mercy. Thus we love him because he first loved us, because he was led by his good will to change our hearts, to give us holy affections.

The difference in the two expositions is this. The first, which I consider as altogether incorrect, represents the love of God to us as our only motive for loving him. The second, which although perhaps deficient, certainly approximates toward the truth, represents the benevolence of God as that which moved him to

prepare the way for our redemption, and bring our hearts to love him.

This exposition accords with the main object of this epistle, which dwells much on the love of God manifested in providing redemption for our miserable world. We read in the context, "In this was manifested the love of God toward us, because that God sent his only begotten son into the world, that we might live through him. Herein was love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins." In the Gospel, written by this same apostle, we read, "God so loved the world, that he sent his only begotten son, that whosoever believeth in him should not perish but have everlasting life. For God sent not his son into the world to condemn the world but that the world through him might be saved."

This exposition accords with other portions of scripture. The bible everywhere lays the foundation of the christian church in the everlasting love of God to our miserable world. In no case would a sinner ever have loved God, if God had not first loved him. "But God commendeth his love toward us, in that, while we were yet sinners Christ died for us." And "we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Thus the love of God is considered as laying the foundation of our salvation, and it must of course be the first cause of our love to him. But

3. It is thought there is a deficiency in this last exposition. Certainly none will deny but that the great scheme of redemption has its foundation in the eternal love of God; that his grace furnished the atonement, and that his Spirit carries the plan into effect, changes our hearts to love and finishes our sanctification: hence the love of God is the cause of our love to him.

But on the other hand it is contended that God's love to us is a proper motive for loving him: not the only

motive it is true, for if we love him *only* because we apprehend that he loves us, our affections are purely selfish. But why may we not love him for what he is, and yet our love increase on discovering that he loves us? If the question in controversy be simply this, may God's love to us become a proper motive of our love to him? the question, it would seem must be answered in the affirmative. Compassion in the heart of God for miserable beings, is a lovely trait in his character, and when discovered is a reason why we should love him; and if we may love him because he felt compassion for other miserable beings, why not because he had pity on us? Hence when we discover that the God we have hated, has always viewed us with compassion, this discovery should awaken our love.

That God can exercise no other love to impenitent sinners but that of good will, there scarcely needs an argument to prove. No unregenerate man, whose *heart* is enmity against God, can possibly be to him an object of complacency. If then he wait till he discover that God is pleased with him, before he can love his Maker, he must wait forever. But the idea that God is a merciful being, enters, or ought to enter, into every contemplation of the divine character. We are no more required to love a God all *justice, holiness, and truth*, than a God all *mercy*. Why may it not happen then, that a sinner when he first contemplates the God of heaven with seriousness, may think of his good will to our miserable world and to himself with others? And while he looks at God and his heart is changed into love, this very trait in the divine character may be the first thing discovered, and may become a most powerful attractive to his affections. Thus he loves God, among other reasons, because God first loved him.

The text has unquestionable reference to a kind of love felt by the Creator for his creatures while dead

in sin, and this would be no other than mere good will. This trait in the divine character, and there is no other more prominent, the sinner may discover as soon as any. Nor would it be surprising if this should be the first attribute of Jehovah, that should attract his gaze. It would be mistaking the true character of God if one should conceive of him as destitute of compassion for the wretched.

Still the good man will love the whole of the divine character. If his benevolence engrosses the whole of our affections it needs no argument to prove that our hearts are not yet right with God. This is the danger to be avoided. Many, all on a sudden, have seemed to be absorbed with a sense of the divine goodness, who yet manifested an incurable enmity to every view of God as holy, sovereign and unchangeable. One trait of the divine character had caught their admiration, and for a time they were filled with love, but when at length they were constrained to view God in some other aspect their love subsided. They could not contemplate but with a frown those doctrines which do honour to his severer attributes. We must love the divine character *as it is*. The God we worship must be holy as well as merciful, else we do not worship the Jehovah of the bible.

Probably with a view to guard men against a selfish religion the character of God has been exhibited in false colours. It has been said, "God made man upright and then exerted a positive agency in making him a rebel. He continues a plan of redemption, but reprobates some in the outset, fits them for hell, places them in that world, makes the righteous rejoice while the 'smoke of their torment ascendeth up forever and ever,' and may do so because they are all his creatures." Now I very much question whether in this exhibition, we are presented with a correct view of the divine character. The scriptures do not give us this view of God. While he is there exhibited as a Sov-

ereign, who does his pleasure in the armies of heaven and among the inhabitants of the earth, and worketh all things after the counsel of his own will, they also describe him as a God of mercy. He bears long with the being he hates, and pities the very wretch he destroys. "How shall I give thee up Ephraim?" Now why should the divine benevolence be undiscovered in those perfections, which constitute the object of our worship.

But on the other hand, God has been exhibited as scarcely possessing any other attribute than mercy. This has been spoken of as his darling attribute, while his sovereignty, his purity, and his veracity have been obscured in the dazzling light of the favourite perfection. Perhaps such a view of God is still more dangerous than the other. Give him no desire to guide his operations, no sovereignty to render his throne august, no inflexible veracity to ensure the execution of his law, no holiness to render sin hateful, no omniscience to search out the culprit, and no power to make himself respected, and the veriest fiend of perdition will presume on his mercy. No man is too depraved to love a God like this.—But no such God exists, and every such hope in his salvation, is without foundation.

"A pardoning God is jealous still,
For his own holiness."

God will own neither of these characters. We must leave him in possession of all his attributes and still love him. Mercy and truth must meet together. We must adore him as possessed of every holy and gracious attribute, and whichever of these first attracts our gaze should melt us into love.

We thus see why religion in different persons wears a very different aspect. One has viewed too exclusively the mercy of God, and hence his religion, though full of praise, is deficient in solemnity and humility.—There attends it a lightness which

sometimes begets a doubt of its sincerity. Another has reflected too exclusively on the severer attributes of the divine character, and has almost forgotten that compassion has any place in the heart of God; hence his religion will be likely to be gloomy. He will be prone to fear and adore his maker but will hardly dare to praise. The medium of these extremes is the religion that does honour to the whole of the divine character. It is a religion, pleasant, cheerful and humble, a religion which will render the soul happy and which God will approve and honour. C.

For the Christian Spectator.

Remarks on the various readings and versions of Scripture.

In all our disputes with the enemies of revelation, and indeed, in all our religious inquiries, it becomes us to take the ground of fact and freely admit whatever is unquestionably *true*, even in those cases in which the truth may appear to be involved in difficulties. As defenders of the christian faith, we have no need, like the votaries of Papal superstition, to resort to pious frauds. It would be equally unwarrantable and useless, to seek the promotion of christianity or the glory of God, by employing the arts of worldly deceit and policy. The cause of truth can suffer no disparagement from a candid and thorough investigation. The word of God will bear the light. The more it is investigated and known, the more apparent to the eye of candour must be its consistency and beauty. Among other things relative to the sacred volume which must be acknowledged by all who have paid any attention to the subject, is the existence of certain variations, between its several manuscripts and versions; and as a necessary consequence, it must be conceded, that no copy of the Scriptures, at this day can be considered literally *infallible*, or in every respect free from verbal error. Though

some copies approach nearer to perfection than *others*, no one can make any just pretensions to it. A degree of infallibility, at least as to the *letter*, must, undoubtedly, be ascribed to every manuscript, or printed edition, or version of the sacred writings now extant. The most perfect copy of the scriptures which could now in any way be procured, would fall short of the purity of the autographs.—It would be less accurate and perfect than the identical writings which came from the hands of the inspired penman. Various are the causes which have contributed from age to age, in a measure to corrupt the sacred text, and to produce some diversity in the translation and interpretation of it. Among these causes may be mentioned, the great antiquity of the original *languages* of scripture, and the fact that they have long ceased to be vernacular; the peculiarity of its *idioms*, and of the circumstances, manners and customs to which it relates, and the consequent obscurity of some of its words and phrases. In addition to these, we may mention the hostility to divine truth so natural to mankind, which in many instances has led to a wilful suppression or perversion of it, as found in the sacred oracles. But it is probable that the corruptions under consideration have been occasioned chiefly by the carelessness of transcribers.—Before the invention of the art of printing, the copies of the sacred volume were all in manuscript, and their number of course must have been comparatively small. The danger of making mistakes in transcribing was great, and the probability that a mistake when made, would be rectified, was *less* than at present, in proportion to the scarcity of copies; and the careless omission or insertion of a single letter would often change the meaning of a word materially. The words in the original language, particularly of the Old Testament, contain several letters which nearly resemble each other. It was easy to mistake one such for another; and

if the letter changed happened to be a *radical* or one important to the formation of the word, a corruption of the text would be the necessary consequence. It is also well known, that in ancient times, manuscripts were written upon parchment or skins sewed together at the sides, and thus rolled up into a volume; and also that in many instances, they were written without any separation between words or sentences, all the letters throughout being placed contiguously as in one word. This latter circumstance, would occasion the need of peculiar care in a transcriber and add to the danger of his confounding one word or verse with another. On the whole it is no cause of surprise that some inaccuracies in the Bible have been transmitted to us, or that it has lost, so far as the letter is concerned, something of its original purity, by passing through the hands of fallible men. To suppose the contrary would be to suppose that an absolute miracle on the part of God has been continued from age to age to guide the pen of every copyist and to preserve from error all those who have been called to transcribe or to translate the sacred writings. But such divine assistance would amount even to the gift of inspiration, and no one will affirm that all the transcribers and translators of scripture have been men miraculously inspired.

But it is important to enquire whether the facts above conceded seriously militate against the integrity or authority of Scripture, or in other words, whether, notwithstanding its having passed through so many hands it does not still contain copies of the inspired writings sufficiently correct to entitle it to the appellation of the word of God, the standard of faith and practice. In reply to this enquiry the following considerations are suggested:

1. We are warranted to assert that the great leading truths of the inspired volume are common to its various manuscripts, printed editions and translations generally. The things

in regard to which they differ, are allowed by competent judges to be few in number when compared with *those* in regard to which they perfectly harmonize. No grand historical fact and no essential doctrine of revelation is recorded exclusively, in any single copy or version. All those truths which are characteristic of the word of God, and which distinguish it as a book from every other, are comprised in its numerous copies, perhaps universally. They are often repeated in Scripture. Nay they are inscribed on almost every page. They are therefore not materially affected by the human corruptions, here and there brought into contact with them. Take for example the doctrine of Christ's *divinity* or of his *atonement*. Neither of these doctrines is absolutely dependent upon particular readings or versions. If by any corruption they are suppressed or tarnished in some passages of the bible, they can be found prominently exhibited in a multitude of *others*. They are interwoven with the very *texture* of holy writ, and run through it as the blood diffuses itself through the animal frame. It is presumed that the body of Gospel Divinity is not totally drained of these doctrines even in the most improved versions produced by modern Socinianism. Neither the rude hand of impiety, nor the keenest edge of sophistry has ever been able to eradicate them. Nay it is impossible to eradicate them without destroying root and branch the very tree of evangelical knowledge.

Similar observations will apply with greater or less force to the system of revealed doctrines and precepts in general. The features of this system are clearly to be discerned in the various copies of the scriptures, and indeed it may not be too much to say, that the very life and *soul* of it, more or less perceptibly breathe in them *all*. In confirmation of these ideas we have the testimony of men fully qualified to judge. Kenicott in his dissertations thus remarks. "Take the most faulty He-

brew manuscript in the world, and I humbly presume it will be found to contain the same Bible in the main and to teach the same great doctrines and duties as are taught at present." And Bishop Lowth after having conceded the fact concerning the present state of the sacred text, makes the following observations. "If it be objected that a concession so large as this is, tends to invalidate the authority of the Scripture; that it gives up in effect the authenticity of the doctrines contained in it, and exposes our religion naked and defenceless to the assaults of its enemies; this, I think, is a vain and groundless apprehension. Casual errors may blemish parts, but do not destroy or much alter the whole. Superficial damages and partial defects may greatly diminish the beauty of the edifice without injuring its strength and bringing on utter ruin and destruction." As a further proof that the variations between different readings and versions do not affect the general principles of revelation, we may also appeal to the fact that infidels have not aimed their shafts so much at any particular *copy* of the bible as at the bible itself. They have fought against it as a *book* in whatever form or language they have found it. They have set themselves in array against that system of heavenly truths which is contained in every copy of it, and by which it is distinguished from all uninspired volumes. And so it is, with errourists and opposers of the truth in general. They would find many obnoxious things to their views and feelings in any copy of the scriptures which might fall in their way. What is it that has operated chiefly to divide the christian world into such a variety of sects and denominations? Is it the existence of different readings or translations of scripture? Is it the difficulty of determining which among the numerous copies, is the true bible, the proper standard of truth? No. As a general fact the various parties in Christendom approve, in the main, of the same copy

or copies of the word of God. The common English version is referred to as a rule by all christians who use the English language. They agree that *that* on the whole is a correct revelation of the divine will. And they appeal to it continually and without scruple, in support of their respective religious sentiments. This is an evidence that though it may in certain respects be imperfect and different from other versions, it is, as a book, the volume of divine inspiration.

2. A great proportion of the variations observable comparing one copy of the bible with another are merely *verbal*, and such as do not alter the *sense* even of the particular passages in which they occur. So far are they from corrupting the general *system* of revealed truth, that they relate entirely to modes of *expression*. Though the phraseology is varied, the meaning of the passages and the instruction to be derived from them are substantially the same notwithstanding the different readings and versions. This is the fact in a multitude of instances; and it is probable that by far the greater part of the discordances of which we are treating are of this description. They are so slight as to be entirely imperceptible, to common readers. They may affect the elegance or energy of the *language*, but the leading ideas remain unaltered.

3. It is true with respect to many instances of disagreement between the different copies of the sacred volume, that they are not apparently of more importance, than many which are found existing between the sacred writers themselves, and which of course, are countenanced by inspiration. The penmen of scripture, though under the influence of the same divine Spirit, were led to adopt various kinds of style. A diversity of language or phraseology, is exhibited by them even when writing upon the same subject, and what is more remarkable, when they are professedly repeating any particular speech or statement it often occurs that the form

of the words is *varied*, though the sense substantially is preserved entire. An example of this may be found in the 24th chapter of Genesis in the prayer of Abraham's servant. By comparing the 12th, 13th, and 14th, verses with the 42nd, 43rd, and 44th, it appears that the words of the prayer as repeated in the three latter verses are in some measure different from the words in which it is expressed in the former. The substance is in both instances much the same though there is an evident change in some expressions. Many examples of a similar kind might be pointed out in the New Testament. Nothing is more evident, than that in the relations of the several Evangelists and in their quotations from the Old Testament, there are verbal variations, which being found in all the copies of the Gospel, may be regarded as having received the countenance of inspiration. It was the opinion of its divine author that the authenticity as an inspired book would not, on the whole, be lessened by such differences, but rather confirmed; and this is the judgment of all enlightened and candid men. They look upon the discordances among the sacred writers, in non-essential particulars, connected with their striking coincidence and harmony in all important respects as affording no small proof, that they *were* what they professed to be, not false and designing men, conspired together to impose upon the world, but the faithful servants of the Most High, commissioned and inspired to reveal his will. Now the point we would aim at is this, that the differences existing between one copy or version of the Bible and another are in many instances not greater than the differences among the several writers of Scripture, and consequently, in themselves considered, no more calculated to render the general import of scripture uncertain or to destroy its authority. I do not include in this remark *all* the various readings and versions but a *great* and perhaps the greater proportion of them.

4. If we were to admit that the variety of readings and translations of scripture destroys its integrity; then, upon the same principle we might reject all the volumes of remote antiquity as being worthy of little confidence or veneration. The literary productions, in general, of ancient times, have in some respects been corrupted and variously interpreted.— Having been composed originally, in languages now dead, and been transmitted down to us through innumerable hands, they have been liable as well as the inspired volume to the mistakes of transcribers and to various mutilations and changes. But is it considered on this account that they have lost their authenticity or their distinguishing characteristics? Can it be doubted for instance, whether the Iliad of Homer, or the Æneid of Virgil, are the real productions of those great geniuses merely because they have been subject to various readings and translations? May we not conclude that nothing essential has yet been lost of their respective beauties, and that the peculiar traits and features of each poet are distinctly delineated in every manuscript and literal translation of those works.— In regard to the sacred writings, though we may conclude that no positive *miracle* of God has been thought necessary, since the canon of Scripture was closed, to preserve its pages from impurity, yet his *special providence* has been manifest in certain circumstances which have tended, in a peculiar degree, to secure it from corruptions. It is a book which has been extensively regarded among mankind as being of divine original and containing the words of eternal life. Conscientious men in every age, have had their eyes continually upon it.— As its guardians under God they have all along been studious to preserve it pure and uncontaminated.— Different sects or parties have kept up a perpetual watch over each other, in order to prevent as much as possible the corruptions of the divine word from sectarian motives. Believ-

ers have served as spies upon Infidels, and the Jews upon the Samaritans, and christians; and the several denominations of christians, have had an eye upon each other, and upon the sacred oracles as the common standard of their religion. Hence it has often occurred that when any thing has been impiously *wrested* from the word of God or added to it, a general *alarm* has been given, the imposition *exposed* and the author or authors of it held up to merited detestation. Such considerations must tend to confirm us in the belief that the scriptures have suffered less corruption than almost any other ancient book; and so great are the number of its manuscripts collected from distant ages and countries that the means are *provided*, and have been already extensively employed, for correcting the most prominent errors, which, at any time have crept into it. Besides it does not admit of a doubt, that the bible may be understood and translated with general correctness. The style of it is, for the most part, distinguished for simplicity and perspicuity. The import of its words and phrases may be determined with sufficient accuracy to answer the great ends of a revelation.

In the conclusion of these remarks we would express the hope, that they may not in *any* instance, be so construed as to convey the idea that all the several copies of the scriptures rest upon a footing of *equality*, or that to prefer one before another is a matter of little or no importance. It is acknowledged that the copies of the bible are correct and perfect in very different degrees, and that each one is to be valued only in proportion to the degree of its perfection. It would indeed be very desirable to obtain to a perfectly immaculate edition of the sacred writings, and to see *all parts* of them fully *illustrated* and set before our eyes in their native proportion and beauty. Every golden grain of revealed truth is assured-

ly worth searching for and treasuring up when found. The records of our faith are to be *studied throughout*, with candour and prayer.—They are to be defended as much as possible from the hands of open assailants and from the sly but polluting touch of sophistical criticism.—But because these objects are now but imperfectly attainable, could we be justified in turning sceptics? Must we regard the principles of religion as being obscure and indeterminate, and the way to heaven as being involved in darkness, because the writings of the Prophets and Apostles are now lost, or because they themselves are not personally present as living interpreters? Shall we say that since there are different opinions about the text and the interpretation of scripture, it cannot be the proper standard of truth? With almost equal reason might we argue, that the diversity of sentiments entertained concerning the attributes of Jehovah, destroys his existence as the *true God*, the only proper object of worship.—All such reasonings are false and vain. The perfections of Jehovah are unchangeable, and his word as a transcript of his holy nature abideth forever. What, though the treasure of the Gospel, has been committed to the vehicle of human language, and what though in the lapse of ages, some *dust* or *blemishes* may have become attached to it, still it is a *treasure of heavenly origin*, a pearl of great *price*. Its intrinsic value is not changed by passing through length of *time*, or distance of place, or a multiplicity of languages. It may safely be conveyed abroad into all nations and may be exhibited in its purity to the people of every tongue. We hail the day, when all the merchant-men of the earth shall purchase it, or receive it as a gift, that they and their posterity may thus come into the possession of durable riches and righteousness.

SELIM.

Miscellaneous.

To the Editor of the Christian Spectator.

SIR,

Every hint which relates to the improvement of pulpit eloquence, is deserving of serious consideration. I hope therefore, that the following remarks may not be unacceptable.

There is a certain ingredient in the composition of eloquence, which I would term *rhetorical description*. It consists in filling up the outline of a picture with circumstances. I would illustrate my meaning by an example. Suppose a person informs me that a fellow citizen is confined within the walls of a Spanish prison, and that he has for a long time suffered the most intolerable hardships. Thus far I have only a general account of his situation—a mere outline of the picture. Now suppose another person fills up this outline with the following particulars. “I looked into his prison through the grated window, and saw,” in the language of Sterne, “his body half wasted away with long expectation and confinement. Upon looking again I saw him pale and feverish; in thirty years the western breeze had not once fanned his blood: he had seen no sun, no moon in all that time, nor had the voice of friend or kinsman breathed through his lattice. He was sitting in the farthest corner of his dungeon upon a little straw, which was alternately his chair and his bed: a little calendar of small sticks was laid at his head, notched all over with the dismal days and nights he had there passed: he had one of these little sticks in his hand, and with a rusty nail he was etching another day of misery. As I darkened the little light he had, he lifted up a hopeless eye towards the window, then cast it down—shook his head, and went on with his work of affliction.” Now how much is added to the effect of this narration by descending to par-

ticulars! It is this descending to particulars—this filling up of an outline with circumstances, which appears to me to constitute one of the most powerful ingredients in the composition of true eloquence. It depends chiefly on a lively imagination. Has oppression laid its heavy hand on a poor, defenceless family, the orator is not permitted, as in the days of Greece and Rome, to bring the family itself before the court, in all the habiliments of poverty and suffering. He must transport the jury in imagination to the humble cottage where this family dwells, and there set before them all its wretchedness and degradation. Had the crime of murder been committed, the orator was once permitted to bring before the court the murderer and his knife, and also the wretched victim, drawn on the painters canvass drenched in his own blood. But the good sense and taste of modern times obliges him to dispense with these means of producing an adequate impression, and so far as possible, to rival the glowing colours of the pencil by a lively, circumstantial description.

The orator then, who would by his eloquence make the impression of reality, must be able to transport his audience wherever he wishes. In the silence of deep meditation, he abstracts himself from the influence of surrounding objects, and takes his stand on the most commanding position in the field of his eloquence.—There he takes a comprehensive survey of the whole field, and impresses on his mind every fact, and every circumstance, which will help to fill up the outline of his picture. Then as he comes before his audience, his pictures will assume the distinct and vivid colours of reality. Would he deeply impress his audience for example with the greatness and sublimity of the attributes of God, he carries them in imagination to the scenes where

these attributes are displayed. No general, exclamatory expressions of admiration can touch their hearts.—They will not tremble in contemplating the divine power, merely by being told that it wheels the planets in their orbits, it shakes the globe with the earthquake, or that it rends the heavens with the thunder. They must be transported in imagination to the regions above, and be told of the immense magnitude of these planets, of the inconceivable velocity of their motions, and of the perfect stillness and apparent ease with which they move. They must take their stand on some Peruvian mountain, and look down upon the plains where cities and provinces are trembling and sinking into the earth, and feel the Andes shake beneath their feet. They must ascend in imagination to the top of some peak that lifts its head among the clouds, and there look down on the gathering of the tempest, and the flame of the lightning.

Would the preacher impress his audience with the enrapturing thought of eternal blessedness, and the solemn consideration of eternal misery, he must carry them beyond the curtains of time, and set them down amid the glories, and amid the horrors of futurity.

Would he melt his audience at the thought of a dying Saviour, it is not enough that he prove by a cold process of reasoning that such an event really took place. He must carry them with him to Calvary; he must shew them the cross, the crown of thorns, the vinegar mingled with gall, the nails piercing his hands and feet. They must hear the dying exclamation—"My God! my God! why hast thou forsaken me?" They must see the veil of the temple rent in twain, the earth shake, the graves open, and the sun withdraw his light.

In short, the pulpit orator will find occasion for employing his talent at rhetorical description on almost every subject which comes under his consideration. The great objects of religious regard are seen by the eye of man as through a mist, and every in-

strument of eloquence, which can serve to clear them of this mist and to bring them home to the feelings should be put into operation.

It is to this power of lively, rhetorical description, that our country is indebted for some of the finest touches in the eloquence of Mr. Ames.—Imagination formed the most prominent feature of his mind, and although he suffered her at times to take an extravagant flight, yet she struck out for him his most glowing and powerful appeals. In that celebrated speech for example, which drew from a political opponent a motion for postponing the decision of the question in debate, until the House of Representatives might have time to cool, it was to this power of his mind that he owed his most masterly strokes. Instead of producing arguments to prove that a rejection of the British treaty and a relinquishment of the Western posts would rekindle an Indian war, (a point which he thought had already been conceded by his opponents,) he carries his audience with him to the spot, and there presents them one of the most vivid pictures that was ever drawn by the pencil of genius. He points out wounds yet unhealed, which had been inflicted by the tomahawk, and asks in the language of deep sensibility, can you have the hardihood to tear them open again? He places you in a situation from which you behold the unsuspecting traveller cut down on his journey by an Indian in ambush, and that in the light of day. As you travel through the fertile country, you see an industrious labourer in his cornfield, weltering in his blood, and that labourer is your son. You return to your dwelling, and before another sun has appeared in the east, you hear the cry of helpless infancy, mingled with the yells of savage vengeance. 'The darkness of midnight glitters with the blaze of your dwelling.' The very mountains echo the shrieks of torture; the very winds sigh with lamentation; 'the voice of humanity issues from the shade of the wilderness.'

Well might the orator forget the disease that was preying upon his body, and well might his mind after he sat down, in the language of his elegant biographer, be "agitated like the ocean after a storm, and his nerves resemble the shrouds of a ship torn by the tempest."

From the preceding remarks appears the value of a lively and cultivated imagination to the pulpit orator, and we may hence conclude that those clergymen who maintain a constant, familiar intercourse with works of the imagination in their broken hours, instead of throwing away this portion of their time, (as is too commonly supposed,) really devote it to a valuable purpose.

Before I close my remarks, I would take notice of another powerful ingredient in eloquent composition. It is *strong feeling*. Unless the orator himself is moved, he cannot move others. If he is destitute of feeling too, he has nothing to put his powers of mind into vigorous action. Hence strong, ardent feelings are characteristic of almost all distinguished orators. It was this which armed with such mighty power the eloquence of Whitfield. "Sometimes" says he "when twenty thousand people were before me, I felt at first as if I had nothing to say to God or to man.—But when I cast my eyes on the firmament above, and on the fields around, and saw them filled with thousands and thousands—some in coaches, some on horseback, and some in trees, all of whom were at times drenched in tears, to all which was sometimes added the solemnity of the approaching evening, *I was quite overwhelmed.*" Well might an orator who was so susceptible of deep impressions himself, produce them on the minds of others.

It is this strength of feeling chiefly which imparts a wonderful force and sublimity to the eloquence of Robert Hall. He has not, it is true, that sensibility which is kindled into a flame by the slightest breath, but which dies in a moment, nor is he

thrown into the raptures of enthusiasm by the impulse of sudden emotion. But there is within him a deep tone of feeling—there is a strong moving force which like a mighty stream bears down every thing before it.—The vast powers of his mind are moved by a corresponding force of feeling, and when both are united they produce an eloquence that is grand and overpowering.

It is this strength of feeling also which gives the prominent feature to the eloquence of Lord Chatham. He is not bearing down his opponents so much with strong arguments, as with a torrent of feeling. When he rose to reply to the proposal of Lord Suffolk for employing against us the savages of the West, his language is—"I feel myself *impelled* to speak"—"I cannot *repress* my indignation;" and so high does his animation rise, that he calls upon the bishops and judges, not merely to reject the horrid proposal with a silent vote, but to take an alarm and stand between their country, and its moral disgrace, holding up the 'purity of the ermine;' and the 'unsullied sanctity of the lawn,' he addresses the spirit and humanity of his country. He invokes the genius of the constitution. Nor is this all; casting his eye perhaps accidentally, on the tapestry hung around upon the wall, his attention was arrested by a portrait of one of Lord Suffolk's ancestors, who had died fighting bravely for his country in the celebrated contest with the Spanish Armada; and what idea should rush upon his enlivened fancy, but that the image of this venerable warrior had kindled into life, was listening to the horrid proposal of his descendant, and was casting upon him the frown of his indignation. Similar to this is the general strain of his eloquence.—He may occasionally sink, but it is to rise again with renewed force. Nor does he ever sink low. His resting place like the eagle's is on the summit of some mountain.

From such considerations respecting the importance of a deep and live-

ly sensibility as a source of true eloquence, we may learn the evil of a clergyman's secluding himself so entirely from the world, and for so long a time, as to lose the elasticity and vigour of his feelings. That such is the tendency of seclusion, there can be no doubt. Shut almost any man up in his study for a great length of time, and his sensibility will gradually wear away. It is a common law of our nature that feelings and faculties of the mind if suffered to lie dormant, lose their energy; and let a man's intellectual powers be ever so great, if he has lost his sensibility, one half of his greatness has departed; for great intellectual powers without feeling, are like large wheels in a mill which has no water, they have nothing to put them in motion.

Q. X.

For the Christian Spectator.

As the very respectable periodical work, bearing the above title, and published in New-Haven, is stated to be conducted by an "Association of Gentlemen," it may be presumed that no piece is admitted into it without their approbation or consent. And as a portion of each number is devoted to the review of new publications, it is reasonable to expect that if any publication shall, by mistake or misapprehension be incorrectly quoted, or misrepresented, they will, in justice to themselves, and to the author of such publication, cheerfully admit into their pages a proper correction of misstatements, and a candid reply to misrepresentations.

Under these impressions I take the liberty to forward for insertion, the following brief remarks upon a piece which appears in the number of the Christian Spectator for July, "on extemporaneous prayer."

The writer of the piece, under the signature of A. Z. begins by observing that "it is a common objection against extemporaneous prayer that it seems more like preaching than praying; more like an address to the con-

gregation, than a devout and penitent offering to God; that it is a method of giving information to omniscience, instead of imploring the teachings of the Divine Spirit. I remember (says he) to have seen this objection somewhat sarcastically urged, in a small book of considerable pretensions, which was published some two or three years since, *for the edification of all the opposers of religious stirs, night meetings, &c. &c.*"

The small book of *considerable pretensions* here referred to, will probably be recognized as the one entitled "a dissertation upon extraordinary awakenings, or religious stirs, &c." But that this book was written for the edification of all the opposers of religious stirs and night meetings, is an assertion for which the writer produces no proof. An attempt was indeed made, (with what success those who have read it must judge) to point out some errors both in opinion and practice, and particularly with respect to the public worship of God, which were thought to prevail. This small publication came out under the sanction, and with the recommendation of three very respectable Clergymen, whose reputation for piety and correct views of religion has not, I believe, been called in question.* This was calculated to give the public a pledge that, in their view, the book in question contained nothing contrary to sound doc-

* The following is a copy of the recommendation.

"We the undersigned, having examined a work entitled a 'Dissertation upon extraordinary awakenings, or religious stirs,' &c. do hereby express our entire approbation of the same; and believing it calculated to give correct ideas of the subject concerning which it treats, do hereby recommend it to the patronage of the members of the Episcopal Church, and to the careful perusal of all sincere inquirers after religious truth.

"(Signed by) Rev. PHILLO SHELTON, Rector of St. John's Church, Bridgeport.

"Rev. DANIEL BURHANS, Rector of Trinity Church, Newtown.

"Rev. BIRDSEY G. NOBLE, Rector of Christ's Church, Middletown."

trine, or which was in opposition to the experience and practice of the religion of our blessed Saviour. If by "religious stirs" is to be understood a sincere, consistent, and invigorated attention to the concerns and interests of religion, it is believed the opposers of such "religious stirs" will find but little in that book to edify them. Night meetings are not once mentioned in the book, nor a word said about them; yet the writer in the *Christian Spectator* sturdily asserts that it was published *for the edification of all the opposers of religious stirs and night meetings*. "Somewhere in that book," says he, ("for it is not before me) the ingenious author has condescended to entertain his readers with an account of what he once heard at a *Presbyterian* funeral." How came this writer to know that it was at a *Presbyterian* funeral, the book does not say so, and the fact happened to be otherwise. This is, in itself, of no consequence, but it shews how liable persons are to err when, instead of relying upon simple facts, they indulge in suppositions and conjectures. "The anecdote (says the writer) according to the best of my recollection, is to the following effect. The officiating clergyman, in the course of his prayer, informed the Lord, that the husband of the deceased was absent at sea; that he knew nothing of her death, that she had left several children, or had left none (I forget which) with more to the same effect." If this is to be considered a quotation, (and it is marked as such) it is certainly a very loose and bungling one; and before I close I will endeavour to assist the writer's recollection.

After this unsuccessful attempt at quoting from memory, the writer proceeds as follows:—"Now Mr. Editor, without attempting to justify this particular phraseology, it occurred to me at the time, that the point of the shaft thus dexterously aimed at extemporaneous prayer, might pierce the Liturgy, and even the *Bible*." He then quotes a sentence from the

general confession in the book of common prayer, and several passages of scripture, and after some *critical comments* upon them, he observes, "If we may never in adoration, confession, petition, or thanksgiving, express feelings, and state facts, with which the Most High is already acquainted, how can we pray at all?" This writer appears to have taken a great deal of pains to prove, what no one ever thought of denying. But I would ask him in which of the different parts of prayer above mentioned, he would choose to place the facts stated in the anecdote? Would he have them brought in by way of adoration, confession, petition or thanksgiving? The passages he has quoted from the scriptures and from the liturgy of the Church, are all proper forms of confession, or supplication, or both. But because in these parts of prayer, we necessarily mention circumstances with which the Almighty is perfectly acquainted, would he thence infer that it is proper to proceed in giving a history of events and circumstances which can have no connection with any part of devotion, and which can only serve for information to the congregation? This, and this only, is what was considered reprehensible in the part of the prayer mentioned at the funeral alluded to; as will appear evident to any one who notices the connection in which it stands.

But after his laboured attempt to shew the inconsistency of the author of the little book before mentioned, with regard to prayer, this writer in the *Christian Spectator* fully admits, in the latter part of his piece, that such kind of information as is contained in the anecdote, is altogether improper in prayer. He strongly reprehends the practice of "making circumstantial statements, in the form of narrative; of discussing theological questions; of introducing in prayer what more professedly belongs to the sermon; of speaking to the audience as much, or more, than to the high and lofty One, who inhabiteth eternity. These, (says he) are undoubted-

ly great faults. Praying should always be very different from preaching." He says further, "It would be a great privilege, if every clergyman could have some enlightened and judicious friend in his congregation, to caution him from time to time, not only against the impropriety of which I have been speaking, but against every other incorrectness whether in matter or in manner."

(Would not a proper and judicious form of prayer, correct, or prevent these inaccuracies more perfectly, and with less inconvenience?*)

* As the Rev. Mr. RAYNER's book was not in our possession, and as we in vain inquired for a copy of it, we published the communication of our correspondent, who stated that he "quoted from memory," without alteration; permitting this dedication and the quotation to go together into the hands of our readers. We are not quite sure, after all, that we are under any obligation to publish the answer here given, and which we print without any alteration; but the danger of being too liberal, is not so much to be dreaded, as the danger of being unjust.

The utmost that the Rev. Mr. Rayner can claim, is, that A. Z. misunderstood the object for which the anecdote was introduced. A. Z. supposed that Mr. R. condemned allusion to any facts in prayer, while Mr. R. allows that "we necessarily mention circumstances with which the Almighty is perfectly acquainted." Whether A. Z. did or did not mistake the design of Mr. R. in his publication, it is well known that objections similar to those mentioned by Mr. R. are frequently brought against extemporaneous prayer. The comment of A. Z. was therefore proper in reference to others if not to Mr. Rayner.

With respect to extemporaneous prayer we would observe, that if there is a subject in the whole compass of Christian Theology, on which we can come to a ready and triumphant conclusion, it is on the lawfulness and expediency of extemporaneous prayer.

Minuteness of detail is certainly to be avoided, but when we find Solomon in his prayer at the dedication of the temple; Daniel, and Nehemiah also in view of the afflicted state of Jerusalem, referring to facts, we cannot censure a practice which can quote so high example. In answer to the question which serves as a text for this note, we give an extract from the writings of Bishop Hall, whose prejudices and early habits were all in favour of a liturgy.

"Far be it from me to dishearten any good Christian from the use of conceived

This writer appears to have forgotten, or to have abandoned his first object; and before he closes, goes all lengths with the author of the little book, in pointing out and censuring the very same improprieties in prayer which occurred at what *he* calls "the Presbyterian funeral."

As the writer of the piece under consideration, acknowledges he quoted the anecdote above mentioned from memory, which is not usually the most correct way of quoting an author; and as I promised to assist his recollection in the present case, I will now take the liberty to transcribe the paragraph in which the offensive anecdote is found. It is as follows. "I never have thought it necessary to be very minute and circumstantial in our prayers. It carries, I think, too much the air of dictating to the Almighty; and seems to imply a distrust of the divine goodness—an apprehension that we shall be cut short

prayer in his private devotions, and upon occasion also *in the public*. I would hate to be guilty of pouring so much water on the spirit, to which I would gladly add oil the rather. No, let the full soul freely pour out itself in gracious expressions of its holy thoughts into the bosom of the Almighty; let both the sudden flashes of our quick ejaculations, and the constant flames of our more fixed conceptions, mount up from the altar of a zealous heart unto the throne of grace; and if there be some stops or solecisms, in the fervent utterance of our private wants, these are so far from being offensive, that they are the most pleasing music to the ears of that God unto whom our prayers come."

Imperfections, no doubt attach to all human performances;—to the unfettered prayer of the meeting-house, and the liturgical service of the cathedral. When the faults of either are pointed out, and suggestions made for their prevention, it is not reasonable, it is not modest, to say 'abandon that service and adopt this.' So grave a question should not be so summarily canvassed. The defects and excellencies of each must first be searched for, enumerated and considered. With these remarks we for the present dismiss this subject. We make no attack, but we should be wanting in our duty to a cause which we hope will be ever dear to us, if we forbore to say, that from the ground which we here take we can conceive of no temptation for retreating.

in some part of the blessing, unless the case is very particularly and minutely described. I have often heard prayers which I thought were too particular, and which seemed to intimate that the Almighty was quite ignorant of the case which the person in his prayer was attempting to describe. I remember once to have heard a minister make a prayer at the funeral of a certain woman, whose husband was then at sea. When he came to notice the case of the bereaved husband, he informed the Almighty, (and if the congregation united with him in the address, they assisted in giving the information) that the deceased was the third wife the man had lost—that he had a number of little children now left motherless, and that the man himself was at sea and ignorant of this melancholy event; with a number of other circumstances, which, it appeared to me would have been much more properly communicated to the people for their information, than to the Omniscient Jehovah in a prayer. God is at all times perfectly acquainted with our situation, and knows what things we have need of before we ask him. If a family, in an afflicted and suffering state, were to be prayed for, I should not think it necessary to a well adapted prayer, that the particular kind of affliction with which they were visited should be described; or that every member of the family should be separately alluded to. Or, if a man should have the misfortune to break his leg, or be dangerously bitten by a serpent, I should not think it necessary in offering up a prayer for him, to mention either of these circumstances; but should suppose his situation sufficiently embraced by the general terms of affliction and distress. The design of public prayer is not to instruct the congregation, much less to give the Almighty any new information: but that our hearts by this devout exercise may be better qualified to receive his grace, who is always more ready to hear, than we to pray;

and who is wont to give more than either we desire or deserve.”

Such is the connection in which the anecdote stands, which the writer in the Christian Spectator thinks so objectionable. How far he has succeeded in accomplishing his object, (if it can be ascertained what was his object) the reader must determine. Something very excellent must have been discovered in the piece, or it could not have been admitted into the above named work, with such palpable defects. M. R.

COWPER'S LETTERS.

(Continued from page 469.)

TO THE REV. WILLIAM UNWIN.

May 1, 1781.

My Dear Friend,

Your mother says I *must* write, and *must* admit of no apology; I might otherwise plead, that I have nothing to say, that I am weary, that I am dull, that it would be more convenient, therefore, for you, as well as for myself, that I should let it alone: but all these pleas, and whatever pleas besides, either disinclination, indolence, or necessity, might suggest, are over-ruled, as they ought to be, the moment a lady adduces her irrefragable argument, *you must*. You have still, however, one comfort left, that what I must write, you may, or may not read, just as it shall please you; unless Lady Anne, at your elbow, should say, you must read it, and then, like a true knight, you will obey without looking for a remedy.

In the press, and speedily will be published, in one volume octavo. price three shillings, Poems, by William Cowper, of the Inner Temple, Esq. You may suppose, by the size of the publication, that the greatest part of them have been long kept secret, because you yourself have never seen them; but the truth is, that they are most of them, except what you have in your possession, the produce of the

last winter. Two thirds of the compilation will be occupied by four pieces, the first of which sprung up in the month of December, and the last of them in the month of March. They contain, I suppose, in all about two thousand five hundred lines; are known, or to be known in due time, by the names of *Table Talk*—*The Progress of Errour*—*Truth*—*Exposition*. Mr. Newton writes a preface, and Johnson is publisher. The principal, I may say the only reason, why I never mentioned to you, till now, an affair which I am just going to make known to all the world, (if *that* Mr. All-the-world should think it worth his knowing,) has been this: that till within these few days I had not the honour to know it myself. This may seem strange but it is true, for not knowing where to find underwriters, who would choose to insure them, and not finding it convenient to a purse like mine, to run any hazard, even upon the credit of my own ingenuity, I was very much in doubt, for some weeks, whether any bookseller would be willing to subject himself to an ambiguity, that might prove very expensive in case of a bad market. But Johnson has heroically set all peradventures at defiance, and takes the whole charge upon himself. So out I come. I shall be glad of my translations from Vincent Bourne, in your next frank. My muse will lay herself at your feet immediately on her first public appearance.

Yours, my dear friend,

W. C.

—
TO THE REV. WILLIAM UNWIN.

May 10, 1781.

My dear Friend,

It is Friday: I have just drunk tea, and just perused your letter; and though this answer to it cannot set off till Sunday, I obey the warm impulse I feel, which will not permit to postpone the business till the regular time of writing.

I expected you would be grieved; if you had not been so, those sensibili-

ties, which attend you on every other occasion, must have left you upon this. I am sorry, that I have given you pain, but not sorry that you have felt it. A concern of that sort would be absurd, because it would be to regret your friendship for me, and to be dissatisfied with the effect of it. Allow yourself, however, three minutes only for reflection, and your penetration must necessarily dive into the motives of my conduct. In the first place, and by way of preface, remember that I do not (whatever your partiality may incline you to do) account it of much consequence to any friend of mine, whether he is or is not employed by me upon such an occasion. But all affected renunciations of poetical merit apart, and all unaffected expressions of the sense I have of my own littleness in the poetical character too, the obvious and only reason why I resorted to Mr. Newton, and not to my friend Unwin was this;—that the former lived in London, the latter at Stock; the former was upon the spot, to correct the press, to give instructions respecting any sudden alterations, and to settle with the publisher every thing that might possibly occur in the course of such a business;—the latter could not be applied to for these purposes, without what I thought would be a manifest encroachment on his kindness; because it might happen that the troublesome office might cost him now and then a journey, which it was absolutely impossible for me to endure the thought of.

When I wrote to you for the copies you have sent me, I told you I was making a collection, but not with a design to publish. There is nothing truer than that at that time, I had not the smallest expectation of sending a volume of poems to the press. I had several small pieces, that might amuse, but I would not, when I publish, make the amusement of the reader my only object. When the winter deprived me of other employments, I began to compose, and seeing six or seven months before me.

which would naturally afford me much leisure for such a purpose, I undertook a piece of some length; that finished, another; and so on, till I had amassed the number of lines I mentioned in my last.

Believe me what you please, but not that I am indifferent to you, or your friendship for me, on any occasion.

Yours,

W. C.

TO THE REV. JOHN NEWTON.

May 23, 1781.

My dear Friend,

If the writer's friends have need of patience, how much more the writer! Your desire to see my muse in public, and mine to gratify you, must both suffer the mortification of delay—I expected that my trumpeter would have informed the world by this time, of all that is needful for them to know upon such an occasion; and that an advertising blast, blown through every newspaper, would have said—'The poet is coming.' But man, especially man that writes verse, is born to disappointments, as surely as printers and booksellers are born to be the most dilatory and tedious of all creatures. The plain English of this magnificent preamble is, that the season of publication is just elapsed, that the town is going into the country every day, and that my book cannot appear till they return, that is to say, not till next winter. This misfortune, however, comes not without its attendant advantage; I shall now have, what I should not otherwise have had, an opportunity to correct the press myself: no small advantage upon any occasion, but especially important, where poetry is concerned! A single erratum may knock out the brains of a whole passage, and that perhaps, which of all others the unfortunate poet is the most proud of. Add to this, that now and then, there is to be found, in a printing house, a presumptuous intermeddler, who will fancy himself a poet too, and, what is still worse, a better than he that employs him. The consequence is,

that with cobbling and tinkering, and patching on here and there a shred of his own, he makes such a difference between the original and the copy, that an author cannot know his own work again. Now, as I choose to be responsible for nobody's dullness but my own, I am a little comforted, when I reflect, that it will be in my power to prevent all such impertinence, and yet not without your assistance. It will be quite necessary, that the correspondence between me and Johnson should be carried on without the expense of postage, because proof sheets would make double or treble letters, which expense, as in every instance it must occur twice, first when the packet is sent, and again when it is returned, would be rather inconvenient to me, who, as you perceive, am forced to live by my wits, and to him, who hopes to get a little matter no doubt by the same means. Half a dozen franks, therefore, to me, and *totidem* to him, will be singularly acceptable, if you can, without feeling it in any respect a trouble, procure them for me.

I am much obliged to you for your offer to support me in a translation of Bourne. It is but seldom, however, and never except for my amusement, that I translate; because I find it disagreeable to work by another man's pattern; I should at least be sure to find it so in a business of any length. Again, that is epigrammatic and witty in Latin, which would be perfectly insipid in English, and a translator of Bourne would frequently find himself obliged to supply what is called the turn, which is in fact the most difficult, and the most expensive part of the whole composition, and could not, perhaps, in many instances, be done with any tolerable success. If a Latin poem is neat, elegant and musical, it is enough—but English readers are not so easily satisfied. To quote myself, you will find, in comparing the jackdaw with the original, that I was obliged to sharpen a point, which, though smart enough in the Latin, would, in English, have appeared as

plain and as blunt as the tag of a lace. I love the memory of Vinny Bourne. I think him a better Latin poet than Tibullus, Propertius, Ausonius, or any of the writers in *his* way, except Ovid, and not at all inferior to *him*. I love him too with a love of partiality, because he was usher of the fifth form at Westminster, when I passed through it. He was so good natured, and so indolent, that I lost more than I got by him; for he made me as idle as himself. He was such a sloven, as if he had trusted to his genius as a cloak for every thing that could disgust you in his person; and indeed in his writings, he has almost amends for all. His humour is entirely original—he can speak of a magpie or a cat, in terms so exquisitely appropriated to the character he draws, that one would suppose him animated by the spirit of the creature he describes. And with all his drollery, there is a mixture of rational, and even religious reflection, at times, and always an air of pleasantry, good-nature, and humanity, that makes him, in my mind, one of the most amiable writers in the world. It is not common to meet with an author, who can make you smile, and yet at nobody's expense; who is always entertaining, and yet always harmless, and who, though always elegant and classical, to a degree not always found in the classics themselves, charms more by the simplicity, and playfulness of his ideas, than by the neatness and purity of his verse; yet such was poor Vinny. I remember seeing the Duke of Richmond set fire to his greasy locks, and box his ears to put it out again.

Since I have begun to write long poems, I seem to turn up my nose at the idea of a short one. I have lately entered upon one, which if ever finished, cannot easily be comprised in much less than a thousand lines! But this must make part of a second publication, and be accompanied, in due time, by others not yet thought of; for it seems (what I

did not know till the bookseller had occasion to tell me so) that single pieces stand no chance, and that nothing less than a volume will go down. You yourself afford me a proof of the certainty of this intelligence, by sending me franks, which nothing less than a volume can fill. I have accordingly sent you one, but am obliged to add, that had the wind been in any other point of the compass, or blowing as it does from the east, had it been less boisterous, you must have been contented with a much shorter letter, but the abridgment of every other occupation is very favourable to that of writing.

I am glad I did not expect to hear from you by this post, for the boy has lost the bag in which your letter must have been inclosed—another reason for my prolixity!

Yours affectionately,

W. C.

TO THE REV. WILLIAM UNWIN.

May, 1781.

My dear Friend,

I believe I never give you trouble without feeling more than I give; so much by way of preface and apology!

Thus stands the case—Johnson has begun to print, and Mr. Newton has already corrected the first sheet.—This unexpected despatch makes it necessary for me to furnish myself with the means of communication, viz. the franks, as soon as may be. There are reasons, (I believe I mentioned them in my last) why I choose to revise the proof myself—nevertheless, if your delicacy must suffer the puncture of a pin's point, in procuring the franks for me, I release you entirely from the task, you are as free as if I had never mentioned them. But you will oblige me by a speedy answer upon this subject, because it is expedient that the printer should know to whom he is to send his copy; and, when the press is once set, those humble servants of the poets, are rather impatient of any delay, because the types are wanted

for other authors, who are equally impatient to be born.

This fine weather I suppose, sets you on horseback, and allures the ladies into the garden. If I was at Stock, I should be of their party; and while they sat knotting or netting, in the shade, should comfort myself with the thought, that I had not a beast under me, whose walk would seem tedious, whose trot would jumble me, and whose gallop might throw me into a ditch. What nature expressly designed me for, I have never been able to conjecture, I seem to myself so universally disqualified for the common, and customary oc-

cupations and amusements of mankind. When I was a boy, I excelled at cricket and foot-ball, but the fame I acquired by achievements that way, is long since forgotten, and I do not know that I have made a figure in any thing since. I am sure, however, that she did not design me for a horseman, and that if all men were of my mind, there would be an end of all jockeyship forever. I am rather straitened for time, and not very rich in materials, therefore, with our joint love to you all, conclude myself,

Yours ever, W. C.

(To be continued.)

Review of New Publications.

A Discourse delivered before the General Assembly of the Presbyterian Church in the United States of America, on the opening of their session in 1820: by John H. Rice, D. D. Moderator:—Philadelphia, 1820.

Few occasions are more deeply interesting than those, which convene the ministers of Jesus Christ to hear the gospel preached, and to receive that instruction, personal and professional, from which, by their avocations, they are for the most part excluded. These occasional opportunities are the more interesting, as the faithful performance of ministerial duty touches all the springs of domestic comfort, of national prosperity, and of eternal life; whilst sloth, indiscretion, and crime in the ministry produce, in time, evils unutterable, which will roll through eternity, their accumulated tide.

In the present instance, the preacher was surrounded by the representation of one of the largest denominations of Christians in the United States; extending over three fourths of the nation, and embodying no small proportion of her science,

wealth, and moral influence; as well as by delegates from all the kindred ecclesiastical bodies in New-England. It must we think have furnished inspiration to the speaker, as it has certainly imparted joy to us, to think that every emanation of light, might shine through the nation, and every moral impulse given, might be felt benignly to her remotest bounds.

The situation of the preacher was, as we understand, rendered peculiarly critical, by a collision of sentiment, affecting nearly equal portions of the General Assembly, and threatening an explosion, which might have scattered to the winds, the fragments of her fair fabric. It was to extinguish sparks, that might have set on fire the course of nature, that the author hastened to the scene of danger, and never, we believe, did peace-makers labour with more complete success. The discourse, we are authorized to say, was heard with profound attention, with deep interest, and undivided approbation: an interest which, we believe, will not soon be forgotten, and an approbation which, as on the spot, so through the lapse of years, will serve, we trust, to guard the members of that important body,

against the reappearance of a similar evil.

As we consider the discourse of general application, and as it touches upon some of the most interesting topics of thought on which we have wished to speak to the churches, we shall furnish more copious extracts, and indulge in more extended remarks, than might, otherwise, seem to be demanded by a single discourse.

The text is in Rom. xiv. 19. "Let us, therefore, follow after the things which make for peace; and things wherewith one may edify another." This text, concisely explained, brings the preacher to an immediate application of the duty which it inculcates to the General Assembly, in the extract which follows:

It is our duty as members of this General Assembly to follow after things that make for peace, and things whereby one may edify another.

Obligation to perform a duty, implies obligation to avoid all that would hinder its performance, or prevent the effect contemplated. This is too obvious to require proof. It may be remarked however that the admirable art of peace-making and peace-preserving, depends in a great degree on this negative virtue of abstaining. Now as we are members of an ecclesiastical council, loaded with a most weighty responsibility, bound to promote the peace and general welfare of the church, may it not be profitable to look a little into human nature, and a little into the history of the church, that we may have plainly before us what things we ought to avoid, and thus keep continual watch over ourselves? It is taken for granted that this design is not unsuitable to the present occasion, or misbecoming the preacher in the station which he is this day called to occupy. With this assurance, I remark,

I. In the first place, that in the councils of former times the members seem to have often been forgetful of their weakness, and their liability to error. Meeting as representatives of the church, and feeling strong in numbers and in delegated power, they were ready to suppose themselves invested with a degree of wisdom which by no means belonged to them, and set up claims for knowledge which they could not sustain. These high and overweening pretensions have wrought unspeakable mischief in the Christian society.—pp. 5, 6.

All this we regard as precisely true, and loudly monitory to the min-

isters of Jesus Christ, when called to sit in ecclesiastical councils. No minister of Jesus, advanced in life, can we believe, review his course, without humbling evidence of his own liability to err, and in cases too, where he felt most confident of the correctness of his argument, or of the soundness of his judgment. We would only inquire, while, in the sight of all men, we receive meekly this humbling admonition, whether the evil of self sufficiency and fallibility united, is peculiar to deliberative bodies of the clergy; or an infelicity of our common nature, apparent in all deliberative associations, political, medical and philosophical; and would only crave to be exempt from the sneers so liberally bestowed upon ecclesiastical councils, until an order of men can be found, so wise as to be infallible, and so self-diffident, as never to think more highly of their associated wisdom than they ought. We beg leave also to caution our readers against the too ready assumption, that, because ecclesiastical councils are not infallibly right, they are of course infallibly and universally wrong; a species of logic not unfrequently applied to ecclesiastical councils at the present day, but which would sweep away, as nuisances, not councils of ministers only, but councils of physicians, literary societies and even civil government itself.

Least of all, do we perceive a reason, for attaching to councils composed of pastors and lay delegates, without wealth, or secular influence, those infernal designs, dispositions and mischiefs, which sprang from barbarian ignorance, and the feudal system, at the same time that civil despotism, originating from the same causes trod in the dust the civil rights of man. But if there does exist, in these United States, a design upon the rights of the churches, and a readiness to enlist the civil arm to vacate their charters, and despoil them of their goods, we should feel constrained to fix our suspicions upon a class of men, if such there could be

found, who denounced concert, while they marched on in solid column : whose words were sweeter than butter, while war was in their hearts ; were smoother than oil, while yet they were drawn swords ; whose monitory voice against Popery was never silent, but whose plans, if accomplished, would leave to evangelical churches, neither rights, nor name, nor memorial ; to whom submission would be death peacemeal, and resistance sudden death, should their tender mercies frame and administer the laws of the land.

The love of distinction and influence is another evil which, as the preacher interprets ecclesiastical history, has had a disastrous effect upon the peace of the church of God. The insidious nature of this sin as it may beset the wise and good, is admirably illustrated in the following extract.

The only influence that can be exercised among us, the only distinction that we can attain, is precisely that, which men educated apart from the world and by profession separated from its noise and its bustle, and taught to aim at high intellectual and moral improvement, would be most likely to covet and pursue—the *influence* which master spirits exercise over their associates, the distinction of acknowledged eminence in genius, and learning ; and perhaps we ought to add, in piety. For such is poor human nature, that not unfrequently there are the minglings of pride and vanity, with our very piety and humility.

Perhaps there is peculiar danger of self-deception here, and of the allowed indulgence of this ambitious desire. There is a deference due to the truly good and great, which when shown, we can easily conceive to be very acceptable. Certainly, too, it greatly facilitates the execution of their purposes of comprehensive benevolence, of their noble schemes for promoting the glory of God, and the good of man. Thus far, its effects, beyond a doubt, are salutary. Scarcely, too, can a spectacle of greater moral sublimity be presented to our view, than that of a man, who by his genius and learning has acquired a mastery over the understandings of others, and by his goodness has gained their confidence, swaying them to purposes, and rousing them to the accomplishment of designs, which all the truly good in the universe approve, and God Almighty himself sanctions. It is not at all wonderful that such influence should be

the object of desire ; that high-minded and generous men should seek to obtain it. But how easy is it, for the greater facility in doing good to be the *ostensible motive*, while either in whole or in part, the *pleasure of influence* is the true reason why we seek it.—pp. 6, 7.

The subject of this paragraph is one upon which we have pondered often, with deep solicitude and unfeigned regret ; over which, we have found it impracticable to throw the veil entirely, and from which, we have not felt assured that we could remove it without injury to the cause of Christ. We are, however, satisfied, that the subject has been presented to the public eye, and, as we think, with singular discretion and good feeling. Ecclesiastical ambition has long been the topic of infidel invective, and the theme of the drunkard's song. But we are persuaded that the time has come, when it should be subjected to sober and christian animadversion. But, before indulging in the remarks which we intend to make, we would repel an assertion, as unfounded as it is injurious to the cause of Christ : the assertion, that a love of distinction is pre-eminently the sin of the clergy. That in them it is a sin of peculiar aggravation, and contrasted with the meekness of Christ appears pre-eminently odious, is admitted. But when we explore the page of history, ancient and modern, and find upon it little beside the history of secular ambition, variously modified ; when we explore the camp, the navy, the halls of science and of legislation, and even the sanctuary of justice, and witness every where the throbbings of the same fever, and the paroxysm of the same madness of the heart ; we can assign no adequate cause why the odium of a loathsome disease, with which the whole creation has groaned, and travailed in pain until now, should be thrown exclusively upon the ministry of Christ, were it not for the reason which Jesus Christ himself assigned : “ If ye were of the world, the world would love his own ; but because ye are not of the world, but I have cho-

sen you out of the world, therefore, the world hateth you." We admit that, in the dark ages, the ambition of the world flowed through the church. But it was because the church had become the world, and had ceased to be the church of God. And we have always supposed that the wicked would do wickedly, and that those who are carnal only, whatever their profession might be, would act "like man."

We think it pertinent also to remind our readers, that the sin of clerical ambition, is peculiar to no denomination of Christians, or to any form of church government. Under that form, which was devised, as some suppose, by divine wisdom, to shut out ambition by constituting an acknowledged supremacy in the church, the consequence has been, at one time, universal despotism, and always a restlessness of ambition, proportioned to the magnitude of the prize held out for competition. Nor has the medium of ministerial parity and hierarchical prerogative, nor even the extreme of absolute independency, succeeded to restore a perpetual tranquillity in the church. Indeed, after leaving the region of chartered pre-eminence, ambition herself could not, we believe, select a spot more favourable to the accomplishment of her designs, than that field where no landmarks limit her encroachments, and no mounds oppose her inundations.

When we first read the preceding extracts, illustrating the insidious influence of ambition upon good men, we were tempted to say: "Let him that heareth understand." But remembering that *our* heart too is deceitful and wicked, we felt ourselves called upon rather to repeat the question of the disciples: "Lord, is it I?" Whether the inquiry resulted in our acquittal or self-condemnation, we need not disclose; but the following questions by which we thought proper to try our own hearts, we do not desire to conceal.

1. Are we ready to every good work, though our agency may be un-

known, or so blended with that of others, as to afford us no pre-eminence of praise?

2. Are we as ready to espouse plans of benevolence originated by others, as to bring to maturity our own? Or must we be cheated into the belief that we were first in the enterprise, or at least, "*Primi inter pares*," before our benevolence can move?

3. Are we as ready to engage in works of humble, unostentatious usefulness, whose praise is of God, as in those that reap the meed of worldly applause?

4. Are we fearful that some one will take too much upon him, of labour for Christ? Or feeling our inability to do as much as the love of Jesus would constrain us to do, does it give us joy to perceive any disposed and able to do more than we?

5. Can we hear with complacency the commendations of another, and not exact the drawbacks of his imperfections?

6. Do we rejoice in the opening talents of the young, and feel disposed to accelerate the rising of other suns, though destined in their progress to eclipse our own?

But after all, should our remarks close here, we feel that we should make an impression upon the minds of our readers which would be the effect of over-statement and false accusation. Judging from our own observation, we have come to the conclusion that there is no class of men who are more unambitious, or who are less vexed with the intrusions of envy, than the ministers of Christ, whom we have had the happiness to know, and with whom it has been our lot to labour in his vineyard; none among whom is found more sincere, or more ardent affection, or efficient, disinterested co-operation for promoting the glory of God and the good of man. We could name Consociations and Presbyteries, in which, for many years, the most perfect friendship and harmony of counsels and action has prevailed: and we could add to these,

the meetings, for many years, of General Associations and General Assemblies, in which not a root of bitterness was found, and not a discordant note was struck. We do verily believe that the exile from the church of a smaller number than were excluded from the camp of Israel for leprosy, would cause the peace of the church to be as a river, and her salvation as a lamp that burneth.

A third cause of annoyance to the peace of the church, noticed by the writer, is party spirit. This evil, in its origin and consequences, is illustrated in the following paragraphs.

Parties have been raised in the church in various ways. The love of influence and distinction has often produced this unhappy effect. Ecclesiastical history furnishes many examples of the following kind. A man possessing many good qualities and much zeal, wishes to be greatly useful; and at the same time secretly, perhaps, and unawares to himself, he is not unwilling to enjoy the credit of some new and notable discovery in religion. He sets to work, and soon constructs a scheme: enamoured of his own production, and identifying it with the interests of truth and the welfare of the church, he is zealous to make proselytes. It is not at all difficult thus to succeed, and gain some little distinction. Another aims at the same thing by professing unusual zeal for the good old way. A third sets afloat a reconciling plan; or constructs a scheme different both from the old and the new. And thus a number of small parties have risen up in the church, to perplex plain people, who simply wish to know what they must do to be saved; to disturb the harmony of the ecclesiastical councils; and prevent unity of purpose and co-operation in the great designs for which such assemblies are held. Men bound to follow the things that make for peace, should be on their guard against these disquieting vanities, and set themselves steadfastly against a spirit of party. For the most part these are things that acquire importance from direct opposition. This gratifies the love of distinction, and urges to greater activity and zeal. Let the man alone, and he and his scheme soon die, and are forgotten. When one sees that he attracts no notice, he will soon become tired of efforts made expressly for the purpose of attracting notice, and give over his unprofitable labour.

While adverting to what are called new discoveries in religion, it may be as well to repeat an old remark, that none are to be expected. In the progress of human

science, and of vital religion, (if, indeed, there is, in this last, any progress,) all that can reasonably be expected is, a better understanding of that system of doctrine, which has been received from the beginning. Or, perhaps, the idea will be better expressed by saying, that the progress of the human mind will, in its utmost achievements on this subject, disembarass some parts of the system of divine truth, which have hitherto been encompassed with difficulties. A consideration of this truth, and a recollection of the unnumbered schemes that have been brought forward and maintained with all the warmth of partizan zeal, and then sunk, so that barely a name has been left, may well abate any rage for systematizing that may now prevail, and extinguish any high hopes that any may conceive in the present day, of prefixing their names to an *Ism*, which will last beyond their own time.—pp. 8, 9.

In reading these paragraphs, we have not been able to resist the impression that, in sketching the portrait, the writer's eye was fixed more immediately upon the modern, than the ancient page of ecclesiastical history. It contains some striking outlines of truth, touched a little with irony, and a little distorted by caricature.

Upon the subject of original investigation, the subject involved in the preceding remarks, we seem to ourselves to stand between the two extremes of setting at naught, or of idolizing antiquity; of despising, or of giving implicit confidence to human authority. It certainly does not appear to be a presumptive argument against a system of doctrines, that it has been received by a great majority of the most learned, wise, and pious men that have lived; nor can we perceive that in order to courage and independent thought, it should be necessary to dig up the foundations, and put out the lights of other ages, and blow the trumpet of scorn over the dark desolation. We do not believe that from Paul to Augustine, from Augustine to Calvin, and from Calvin to Edwards, men of the greatest intellect, of the most ample knowledge, and ardent piety, have embraced a system of absurdities which a child might detect, and cherished blasphem-

mies, shocking to the unholy and the profane. We should as soon think that we could not become philosophers, until, with ruthless hand, we had swept away the first principles in science, as to believe that we cannot become original investigators of the bible, until we have poured contempt upon the faith and labours of the great and good of other ages.

Nor do we perceive, among those, who proclaim, with such retiring modesty, their emancipation from the thralldom of human opinions and creeds, any preeminence of intellectual vigour, or any valuable product of thought, of which it may be said, "Behold, this is new." Nor have we been able to apprehend by what evidence the claim of emancipation from the influence of human authority, is supported. We do not perceive but that Arius, Socinus, and Priestley, rule with as rigid a despotism, their tame spirited followers, as Calvin, or Edwards, are supposed to do their timid *unthinking* disciples.

On the other hand, we can by no means maintain such a reverence for antiquity, or repose such implicit confidence in any men, or set of men, or give ourselves up to such partialities in behalf of our church, or favourite authors, as to preclude the original investigation of every point we receive, unawed by any weight of character, or numbers, or by any sanctity of creeds. We are the avowed advocates of *original investigation*, from one generation to another. We do not, to our knowledge, receive an article of faith, which we have not, for ourselves, examined, and received, because, to us, the evidence of its truth was satisfactory. We know of no doctrines, so true in our estimation, and so sanctioned by the concurrent testimony of ages, as that we should dare to direct the student in divinity to commit them to memory, as truths to be received without examination. As well when Newton died, might all investigation of the laws of nature have been proscribed.

The field of theological research is immeasurable, and it falls not to the lot of an intellect, so limited as that of man, in surveying a subject so vast as that of theology, to understand the whole with absolute precision, and to give to every part its exact place and proportion in the system. It is indispensable to improvement, that original investigation should go on; for it is scarcely possible that two minds should explore the same subject, from different stations, and through a different medium of moral influence, without receiving each, some rays of light, which fell not upon the eye of the other, and detecting each some fallacy not detected by the other. It is especially important to examine those authors who wrote amid the confused noise of the battle; (and few have written well who did not write thus;) to ascertain, after the smoke and tumult have passed away, how they have laid their foundations, and how, if well laid, they may be reduced to symmetry, and strengthened, as modern assaults shall disclose disproportions or unguarded points. Nor should we feel authorized, as students in theology, to confine our reading to those authors exclusively, whose opinions are coincident with our own. Much less would we regard the efforts of pious and learned men, to explain the doctrines of the bible, as *contemptible, or unworthy of our perusal*. Able and pious men cannot study the bible, as original investigators, without bringing out of that inexhaustible treasury things both new and old. It has fallen to the lot of no one philosopher to complete the circle of the sciences, but each has contributed his portion of light, as talents and circumstances have favoured. In like manner, it is believed that all *christian* students of the bible may cast into the treasury of the Lord some valuable offerings which shall be employed, and point out some defects which shall be rectified, in the building of the last temple. Original investigation, commenced at the beginning of life, and

continued to its close, is, we believe, the only means of maintaining in the ministry that intellectual vigour, and soundness of faith, which are alike important to the defence and success of the gospel. The commitment to memory of other men's arguments, and the reading and receiving upon trust, what the great masters have said, may produce heads learnedly filled with other men's ideas; but original investigation only, the actual thinking for one's self, instead of *boasting of it*, will produce that vigour of intellect, which enables the student to melt the mass in his own crucible, and stamp upon it the image and superscription of his own mind.

Is it feared that a spirit of innovation will tread hard upon the footsteps of original investigation? Why should this be apprehended? Is not the bible consistent with itself? Is it not plain; and if any man lack wisdom, and ask it of God, will he not receive it? Why then should the proper study of the bible produce diversities of doctrines? It is the study of the bible at second hand, or the consulting of reason and inclination, instead of the bible, which multiplies and will perpetuate conflicting opinions, until this method of forming opinions is superseded by a primary application to the true fountain of knowledge. We know what effects were produced by the sequestration of the bible, and the substitution of the decisions of the church to prevent schism and maintain unity of faith, and we have witnessed when the bible returned, (the exiled sun to his own heavens,) the unparalleled unity of faith which prevailed in the protestant churches. The reason is obvious. Each student, from Luther onward, took up the bible as the first book. Weary with exploring fathers, and the decisions of councils, each repaired to the bible, to ascertain what was true, and all understood, and preached, and wrote alike. To this day, their standards of doctrine remain amid the ruins of apostasy, memorials to the world of what men believed

when the bible dictated their creed, and of what they will again with equal harmony believe, when the same blessed book shall be explored and obeyed in the same manner. Until this is done, each denomination, guided by its favourite authors, will read the bible without advance or approximation. But in proportion as the bible returns to its place of primary influence, all pious students will find themselves converging to the same points, seeing eye to eye, and lifting up the voice together.

If we believed that the original investigation of the scriptures would modify essentially the doctrines of the reformation, we would still recommend it: "For the bible, the bible, we say, contains the religion of Protestants." But that such will be the result, we can have no apprehension, as long as we perceive every attempt at a departure from these doctrines environed with difficulties of translation, increasing at every step, until excision becomes necessary to clear the way,—a work wearisome to the pioneer, who when he has cut his way through in the pride of scholarship, gives back to Calvin the meaning of the text, while in the hardihood of unbelief he denies its inspiration.

While therefore we believe with our author that no new fundamental truths will be discovered, and none now regarded as such be set aside by the study of the bible, we do confidently anticipate that these doctrines will yet be disencumbered of difficulties which have attended them, and will be better understood. We are satisfied, however, that the time has come when the standard of the reformation should be reared, and the trumpet of the reformation blown, to assemble for mutual defence, Christians of every denomination who regard the doctrines of the reformation as a summary of the faith once delivered to the saints; and whatever partialities we may have for those modes of explanation and defence to which we have been accustomed, we are

ready, heart and soul, to unite in the defence of the "common doctrines of Christianity that were handed down by the Apostles and received at the reformation." If we do not feel less than we have done the importance of our own peculiar views, we feel unspeakably more than we have done, the importance of uniting with all who love our Lord, for the preservation of our common christianity. And should the selfishness, or pride, or honest zeal of evangelical men, induce them still to contend, while the word and the providence of God call them to 'pursue the things that make for peace,' we think it not improbable that in his just displeasure, God may let loose upon them enemies who will neither spare nor pity, but will scourge them to the standard of the reformation, and compel them to contend earnestly and in concert for the faith once delivered to the saints.

But whether we are driven by compulsion or drawn by charity, the bond of perfectness, into the alliance defensive, there is one thing which must not be done. Neither in the haste of fear nor the ardour of love must it ever be conceded that all truths which are not fundamental may be waved for the sake of peace, as of relatively trifling consequence.

We know that it is not the opinion of our author that peace should be purchased by such a compromise, nor has he said any thing which can justify such an inference; and yet while his eye and his heart were intently fixed on the work of peace, a few expressions have dropped from his pen which we feel disposed to guard with a little more care than his time and immediate object would allow.

There are doubtless "disquieting vanities" introduced sometimes into religious controversies, but we feel entirely persuaded that this is not the epithet which the writer of this discourse intended to bestow upon those differences of opinion which are known to exist in the Presbyterian church.

There are useless questions, also sometimes in theological discussions, calculated only to "perplex plain people, who simply wish to know what they must do to be saved," but the inference is no more to be admitted, than it was intended, that no discussions are important, which have not an immediate reference to the question what shall we do to be saved, or that no points of doctrine, are important the discussion of which might not immediately edify, and might even perplex plain people.

The treatise of Edwards on the Will, might perplex plain people, but it has long stood and will ever stand a bulwark against the encroachments of error.

"There are minglings of pride and vanity in good men," and it may be difficult to prove, that any one has not been knowingly or secretly influenced in his studies and publications, by the desire of distinction. But while men sustain a reputation for ardent piety and unaffected humility, are men of prayer, and intense application, are possessed of vigorous minds and are devoted to original investigation, we think that the fact itself, that they have advanced something new, should not be regarded as affording sufficient evidence to justify the imputation of their being actuated by a desire of human applause.

While therefore we would watch with jealous eye, against the affectations of novelty and would lay the lash with unsparing hand upon a spirit of vainglorious innovation; yet we perceive not how the doctrines of the reformation can be disencumbered, and better understood, should we stigmatize, as the offspring of ambition, every new idea or mode of illustration, which may be adopted.

We agree with a venerable and beloved brother, whose eloquent defence of original investigation in his eulogy of the reformers, it gives us pleasure to quote—"But brethren we should prove ourselves unworthy of of such an ancestry if under the pre-

text of prizing *their* attainments we become indifferent about our own; if we lose their spirit while we boast of their names: much more if falling short of their excellence we do not endeavour to regain and surpass it.—Magnanimous men! they not only cherished their light, but applied it to expose delusion and explore the paths of forgotten truth. Far from being satisfied with previous reformation, they inquired if any corruption had been retained, any error unnoticed, any duty overlooked, and exerted themselves to supply the defect both by condemning what was wrong, and by performing what was right. No favourite prepossessions, no inveterate habits either appalled their courage, or paralyzed their efforts. No opinion can be more dishonourable or dangerous than this; that reformation being already achieved, we have nothing else to do but to tread quietly on in the track of precedent. Godliness is not the nursling of tradition. If we have no better reason for our sentiments and practice, than that they were the sentiments and practice of our fathers before us, our religion is not a rational but a mechanical service.

“Christianity allows no implicit faith except in the divine testimony. It is not enough that a point of doctrine or worship has had the sanction of venerable names and ancient custom. These may command respect but can neither obligate conscience, nor relieve us from the trouble of examining for ourselves, because there is no believing by proxy.”*

It is true that “metaphysical subtleties and impalpable distinctions of system making,” have sometimes intruded themselves into theological discussions. But we would guard against speaking of metaphysical studies, and accurate discrimination, in such a manner as might afford comfort to indiscriminating dullness, complacency to ignorant indolence, or relief to one so pressed by scripture and common sense, that he has no resource remaining but to cry *metaphys-*

ics. As to the “minute differences which prevail among evangelical men,” while we believe that none exist of such importance as to justify alienation, and prevent cordial fellowship, and co-operation, and none which would induce us to utter a whisper, or lift a finger to prevent the settlement in our churches of a candidate of fair fame, who might not think and express himself in our manner, still we can neither ask, nor grant, that these differences should be regarded as minute and of trifling consequence.

It does not to us seem to follow that because a truth is not fundamental it may not in certain circumstances be as important, as a fundamental doctrine, or that because no new fundamental doctrines remain to be discovered, that no new manner of explaining and defending them may not be attained, which shall greatly lessen their repellency and augment their force.

Such is the depravity of the heart, that a trifling error may create a prejudice, and arouse an opposition which shall exclude the entire light of the system of truth from the mind; the removal of which by the substitution of truth, shall make the difference in fact of the entire system.—A dark spot of small circumference may produce in this manner a total eclipse, while the same obstacle removed the entire flood of light bursts upon the mind. It is this consideration which attaches us to those authors in this part of the church, who are by some regarded as system-makers, and innovators, but whom we and our fathers have been accustomed to honour, as great, and wise, and good. Of these, there is not one whom we would call master, or for whose *technicks* in theology we would strenuously contend; none with whom on every point we could entirely agree; none whose light as now exhibited by the living preacher is not softened and modified; and yet it is by the study of their writings, that we have obtained in some respects as it

* Dr. Mason.

appears to us, a "better understanding of that system of doctrine which has been received from the beginning" and that our minds are "disembarrassed of some difficulties which have attended them," difficulties we must add, which being removed enable us

to bring with increased power the sword of the Spirit upon the hearts of men, attended, as we cannot but believe in an eminent degree with the power of God unto salvation.

(To be concluded.)

Literary and Philosophical Intelligence.

Andover Theological Seminary.—The annual examination took place on the 27th of September. The following is the "Scheme of Exercises."

Department of sacred literature—Junior Class.

HEBREW.—*J. Cummings, F. S. Gaylord, H. T. Kelly, J. Meriam, R. Mills, J. Reid, J. Rannie, W. Richards, D. G. Sprague, H. C. Wright.* GREEK. *J. Abell, J. R. Barbour, J. Barton, S. Bradstreet, E. Brainerd, J. C. Brigham, O. Catlin, J. Clancy, M. Clarke, F. Danforth, J. Hurlbut.*

DISSERTATIONS.

1. What consequences may be expected to follow, from the science of interpretation being well understood by those, who are to expound the word of God? *W. A. Hallock.*—2. What are the peculiar traits, which distinguish the Hebrew and its kindred dialects, from the accidental languages of modern times? *S. White.*—3. Exegesis of Matth. ii. 9; with remarks on the probable nature of the star, which directed the Magi to the birth-place of Christ. *C. Downs.*—4. On the nature and interpretation of parables. *B. Green.*—5. Is the account of Christ's temptation in the gospels, intended to be understood as a fact, or as an allegory? *C. Cutler.*—6. In what manner are the principal circumstances of the history of Christ's temptation to be explained, and what was probably the design of these occurrences? *J. L. Hale.*—7. On the anomalies of concord, in Hebrew Syntax, and the connexion which they have with the exegesis of the Scriptures. *C. Hurd.*—8. What idea did the sacred writers mean to convey, by the use of the word *Kurios* (*Lord*) in the New Testament; specially when this occurs in passages quoted from the Old Testament? *A. D. Eddy.*—9. What is a type; and what are the proper limits of typical exegesis? *J. Fowler.*—10. On the Anthropopathy of the 45th Psalm. *R. Anderson.*—11. On the mystical interpretation of the Scriptures? *P. S. Eaton.*

Christian Theology—Middle Class.

1. Of what use are miracles in religion? *D. C. Proctor.*—2. On the moral evil chargeable on modern infidelity. *J. Silli-*

man.—3. On the great end of the divine administration. *H. Smith.*—4. On the ascription of the paternal character to God. *E. Newhall.*—5. What gave the death of Christ the high value and efficacy attributed to it in the Holy Scriptures? *A. Caldwell.*—6. On the proper mode of reasoning respecting the demerit of sin, and a future state of punishment. *C. Eddy.*—7. What are the principal dangers attending the manner in which revivals of religion are conducted at the present day? *J. W. French.*—8. On the degree of moral depravity in man. *W. Graham.*—9. Marks of true and false zeal in the cause of religion. *N. B. Cook.*—10. On the proper treatment of the difficulties which occur in Revelation. *G. E. Pierce.*—11. On the comparative value of occasional excitement of feeling, and habitual practice, as evidences of regeneration. *C. Du M. Pigeon.*—12. On the state of those who are destined to salvation, previously to their repentance. *T. L. Shipman.*—13. On the effect of a visionary spirit of mind respecting the subject of religion. *W. Mitchell.*—14. Did the Apostles and primitive Christians consider the rejection of the fundamental truths of the gospel a just reason for withholding christian fellowship? *E. Poor.*—15. In what way is it proper for Christians to seek the comforts of religion? *D. Kimball.*—16. Is the argument of the Apostle, Rom. ix. intended to prove the doctrine of personal election? *A. Mead.*—17. In what consists the happiness of heaven? *S. Mosely.*—18. Does the Scripture doctrine of divine influence infringe the moral agency of man? *J. Howe.*—19. Can forgiveness of sin be granted on the ground of repentance simply, without any atonement? *S. Griswold.*—20. On what grounds is salvation to be offered to mankind generally? *F. Norwood.*—21. On the importance of revivals of religion. *H. Jackson.*—22. Did Christ undergo precisely the same kind of suffering, which sinners are doomed to undergo by the sentence of the law? *S. R. Arms.*—23. Can the death of Christ be said to quench the wrath of God, or render him merciful? and if so, in what sense? *J. Bennett.*—24. Statement of the doctrine

of justification. J. H. Breck.—25. What is the moral tendency of the distinguishing doctrines of the gospel? S. Blaisdell.—26. Does the Scripture doctrine of election make God a respecter of persons? B. Dickenson.—27. Does the doctrine of universal salvation result from the scripture doctrine of divine benevolence? C. Walker.—28. Does the doctrine of universal salvation result from the scripture doctrine of the atonement? L. Whitney.—29. On the effect of using forced or inconclusive arguments in support of the doctrines of the gospel. J. Whiton.—30. On the discouragements of ministers respecting the success of their efforts to propagate the truths of the gospel. M. Smith.—31. The grand encouragement of ministers in their efforts to propagate the truth. N. Smith.—32. On Catholic communion. T. C. Upham.—33. How can religious controversy be rendered most safe and useful? A. Woods.—34. On the distinguishing nature of Christian love. S. Spring.

Sacred Rhetoric.—Senior Class.

1. The influence of climate on eloquence. H. Belknap.—2. the connexion between the spirit of the pulpit, and the spirit of christian enterprize. I. Bird.—3. Love to souls. E. J. Boardman.—4. The difference between the eloquence of words and of thought. J. Bigelow.—5. Union of genius and judgment in a preacher. J. Brown.—6. Connexion between sacred music, and sacred eloquence. W. Child.—7. On sermons addressed to the young. J. Boardman.—8. Metaphysical preaching. D. Claves.—9. Defects of sermons addressed to impenitent sinners. J. Coburn.—10. The pulpit in the fourth century. B. Perry.—11. Connexion between the study and the pulpit. E. Demond.—12. Extemporary prayers, compared with those of a liturgy. J. Duncklee.—13. The influence of a worldly spirit on the eloquence of the pulpit. D. Gould.—14. On the sermons of Robert Walker. E. Youngs.—15. The intellectual state of mind most favourable for the compositions of sermons. L. I. Hoadly.—16. Defects in the conclusion of sermons. J. Scales.—17. On cultivated taste, in a preacher. E. Hollister.—18. The pulpit in the fourteenth century. E. White.—19. The scholastic manner of speaking. T. M. Smith.—20. Analysis of vocal expression. P. Lockwood.—21. On Simeon's Skeletons. J. N. Loomis.—22. Pride of talent in a preacher. C. B. Storrs.—23. Difference between the oratorical and essay style. D. Temple.—24. The influence of the pulpit on revivals. W. Goodell.

The Count de Coetlogon has lately published in Paris an epic poem, entitled *David*. The *Recue Encyclopedique*, in noticing this new production of the French

muse, among other remarks, has the following:—"M. de Coetlogon has made a skilful use of the facts furnished in the sacred history, and has produced a poem interesting, regular, and conformed to epic rules. His style is in general more elevated than graceful, and more distinguished for strength than elegance."

E. Michelet, an officer in the royal guard, Paris, has published a poem, entitled "*the death of the Duc d' Enghien*," followed with an ode, entitled "*the cry of the Royalists*."

John Thorlaksen, the poet of Iceland, and known as the translator of Milton's *Paradise lost*, and Klopstock's *Messiah* into the Icelandic language, died lately, at a very advanced age. He received before his death a rich present from England, in consequence of the representations of his extreme poverty, by Henderson, in his travels in Iceland. He received likewise a pension from the Danish government.

Ancient manuscript of Eutropius.—M. Jaek, librarian of the city of Bamberg, (Germany) has discovered in the royal library of that city, a manuscript of Eutropius, which was probably brought to that place in the eleventh century from Rome, by the emperor Henry II, the founder of the bishopric of Bamberg. It appears, on comparison, more complete than any manuscript before known of this writer, and furnishes the means of correcting several passages.

Sir H. Davy has wholly failed in his project for unfolding the *Herculaneum* manuscripts. He has left Naples, and the former method of unrolling is resumed.

Antiquities.—There has been lately discovered near the forum of Pompei, in a magnificent public edifice, supposed to be the *Chalcidicum*, a statue of the priestess Eumachia, at whose expense the building was erected. This statue is said to surpass in grace and elegance all others which have been recovered from the ruins of Pompei. It is clothed in a tunic, a large robe, which descends in numerous folds from the head to the feet, covering the shoulders, the arms and other parts of the body. By order of the king of Naples, this statue is to remain on the plinth on which it originally stood.

Reestablishment of an ancient aqueduct.—The ancient Roman aqueduct for conducting the waters of the Rhone to the city of Vienna, in the department of Isere, in France, has been lately repaired. The aqueduct was opened for the first time the 19th of June last.

List of New Publications.

THEOLOGY.

A Sermon, preached April 4th, 1820, at Orange, New-Jersey, before the executive committee, for the counties of Essex and Morris, appointed by the Presbyterian Education Society: By John Ford, A. M. pastor of the church in Parsippany, N. J. —Newark.

MISCELLANEOUS.

The American Journal of Science and Arts, conducted by Benjamin Silliman, Professor of Chemistry, Mineralogy, &c. Yale College. No. II. Vol. II.

A compendious History of New-England, to which is added a short abstract of the History of New-York and New-Jersey, designed for the use of schools and private families: By Jedediah Morse, D. D. and Elijah Parish, D. D. Third edition, enlarged and improved. 12mo.—Boston.

Travels in North-America, in three parts, by Whitman Mead, A. M. Part II.—New-York.

Questions to Jamieson's Rhetoric.—New-Haven.

Religious Intelligence.

From the London Evang. Magazine.

We have the pleasure of presenting to the members and friends of the London Missionary Society the following most interesting communications from the brethren in OTAHEITE, HUAHEINE, and RAIETEA,—including the opening of the Great Chapel in Otaheite, the anniversary of the Auxiliary Missionary Society, and the baptism of the King; with the proceedings of the Auxiliary Societies at the other Islands.

WINDWARD DIVISION OF THE TAHITI-AN MISSION.

(Annual circular.)

Tahiti, May 13, 1819.

In reviewing the affairs of this Mission for the past year, we have, on the whole, great cause for gratitude and praise to God our Saviour. The brethren at Eimeo, and at the three stations at Tahiti, have proceeded perseveringly in their labours, and the work of God, we trust, has been carried on gradually and successfully in the hearts of many. We had looked forward to the yearly meeting in May, when we should all assemble together; and had resolved, after that meeting, at all events, to baptise such as were proper subjects among the natives, and to form them into churches. That meeting having taken place, and we being about to return to our respective stations, we now lay before you the

particulars of our yearly meeting.—We have had a missionary week indeed, and a pleasing and animating time it has been to us all.

The king *Pomare* has lately erected a large and very long building at *Papaoa*, in the district of *Pare*, and devoted it to the meetings of the Missionary Society, which was formed among the *Tihitians* last year. This building we denominate *The Royal Mission Chapel*, the dimensions of which are as follows; it is 712 feet long by 54 wide.* The ridge-pole, or middle, is supported by 36 massy pillars of the Bread-fruit tree. The outside posts all around the house are 250. It has 133 windows with sliding shutters, and 29 doors; the ends are of a semi-circular form. There are three square pulpits, about 260 feet apart from each other, and the extreme ones about 100 feet from the ends of the house. It is filled with forms, except an area before each pulpit, and laid with dry grass. The rafters are covered with a fine kind of fringed matting, which is bound on with cords of various colours in a very neat manner; and the ends of the matting are left hanging down, like the

* The prodigious length of this place certainly renders it inconvenient; but it is presumed that *Pomare*, having acknowledged the only living and true God, was determined that the building erected for his honour should far exceed any edifice formerly devoted to the idols of the country.

naval and military flags in St. Paul's cathedral. The whole building is surrounded with a very strong fence of wood and the space between it and the building is filled with gravel.

Pomare has lately expressed an earnest desire for baptism, engaging to devote himself to the Lord, and to put away every sin, and every appearance of evil. He has had conferences with some of the brethren on the subject; and has also written to us expressing a deep sense of his sinfulness and unworthiness, a firm dependence upon the blood of Christ for pardon, and an earnest desire to give himself to the Lord in baptism. As it appeared to be the voice of the nation, and particularly of the most pious chiefs, and as his conduct has been so constant in teaching and promoting religion, we resolved to baptize him. The baptism was fixed for Lord's Day, 16th inst.

On Monday the 10th inst. the brethren assembled at *Papaoa*. The people were encamped on each side of it along the sea-beach, to the extent of about four miles. They soon assembled together, to pay their respects to the king, and made a grand appearance, being decently arrayed in white native clothing. The brethren met the king and the chiefs in the usual place of worship, according to the appointment of *Pomare*, who had judiciously arranged all the services and business of the work. Brother *Darling* began with singing, reading the scriptures and prayer. The king then proceeded to business. He first wrote his own name, and his gift to the Missionary Society (*viz.* eight hogs) and having written the name of his principal governor, treasurer and secretary, he desired each of us to write our names, with our donations. In the same manner he proceeded with all the governors, writing their names and contributions. *Pomare* called on brother *Crook* to conclude the meeting with a short exhortation, singing and prayer.

Opening the Chapel.

Tuesday was the day appointed for opening the Royal Mission Chapel.—About 11 o'clock we met the king at the east end of the house. He was dressed in a white shirt, with a neat variegated mat around his loins, and a *tiputa* over all, coloured and ornamented with red and yellow. The Queen and principal women were

dressed in native clothing, with an English frill around the neck. The assembled thousands were clean, and dressed in their best. We took our station according to appointment. Brother *Platt* in the west pulpit, brother *Darling* in the middle, and brother *Crook* in the east. The king sat in the east end of the house. Brother *Bourne*, from the middle pulpit, commenced the service, by giving out Hymn the third in our Tahitian collection, with a very shrill, penetrating voice, which was heard from one end of the house to the other. The whole congregation stood up and sung. Each preacher then read Luke xiv. and prayed. The sermons commenced about the same time; brother *Darling's* text was Isa. lvi. 7. *I will make them joyful in my house of prayer; &c.* brother *Platt's* text, Luke xiv. 22. *And yet there is room; and brother Crook's*, Exod. xx. 24. *In all places where I record my name, I will come unto thee, and I will bless thee.* The sermons being ended much about the same time, all the congregation sung again, and the whole was concluded with prayer. The scene was striking beyond description; no confusion ensued from three speakers preaching all at once in the same house, they being at such a great distance from each other. We suppose the number of hearers to have been between 5 and 6,000. Every thing exceeded our most sanguine expectations. Many apprehensions were entertained from bringing so many parties together, who formerly had ever been at variance. *Pomare* had been informed that some people would come with guns, and fire in upon them from the windows; and he had taken the precaution to place two principal persons on whom he could depend, at each door and window; but every thing was very peaceable and orderly, and not the least disturbance occurred—'Surely,' said some, 'there will be no war;* for all the people had left their arms at home, and have brought the old and decrepid, the children, the lame, and the blind;' a thing that was never done in any of their great meetings before. We met together in the afternoon to attend to the internal concerns of the Society;

* Some persons of indifferent character had raised an alarm without the least foundation.

and departed to our lodgings much gratified, and praising God for what we had seen and heard.

Anniversary meeting of the Missionary Society in Tahiti.

Wednesday, being the anniversary of the Missionary Society, was regarded with peculiar interest. About half past 10 the king arrived. It was as numerous and respectable a meeting as that of yesterday. Brother Henry occupied the east pulpit, and preached from Ps. lxxxvi. 3, 9. *Among the gods there is none, &c.* Brother Wilson, in the middle pulpit, preached from Isa. xxxv. 2. *They shall see the glory of the Lord, &c.* Brother Bicknell, in the west pulpit, preached from Luke x. 2. *Pray ye therefore the Lord, &c.* In the afternoon, about half past 3, we assembled again. Brother Darling in the east pulpit, preached from 2 Thess. iii. 1. *Pray for us, &c.* Brother Bourne, in the middle pulpit, preached from Ps. cxxxvi. 1. *O give thanks unto the Lord, for he is good; and brother Crook, in the west pulpit, preached from Luke xvi. 9. Make to yourselves friends, &c.* We retired in the evening, praising God, and entreating him to bless all our attempts to spread his glory and promote his honour.

Promulgation of the Laws.

Thursday was the day appointed for promulgating the laws. About noon we all assembled in the centre of the Royal Mission Chapel. The king requested brother Crook to open the business of the day. He ascended the pulpit, and Pomare followed. After singing, reading the scriptures, and prayer, the king stood up, and looked upon the thousands of his subjects on his right hand and his left. Addressing himself to Tati, the pious chief of the southern part of the Island, he said, 'Tati, what is your desire? what can I do for you?' Tati, who sat nearly opposite the pulpit, arose and said, 'Those are what we want—the papers you hold in your hand—the laws; give them to us, that we may have them in our hands, that we may regard them, and do what is right.' The king then addressed himself to Utami, the good chief of the Teoropaa, and in an affectionate manner, said, 'Utami, and what is your desire?' He replied, 'One thing only is desired by us all, that which Tati has expressed—

the laws, which you hold in your hand.' The king then addressed Arahū, the chief of Eimeo, and Veve, the chief of Taiarabu, nearly in the same manner, and they replied as the others had done. Pomare then proceeded to read and comment upon the laws respecting murder, theft, trespass, stolen property, lost property, sabbath breaking, rebellion, marriage, adultery, the judges, court houses, &c. in eighteen articles. After reading and explaining the several articles, he asked the chiefs if they approved of them? They replied aloud, 'We agree to them—we heartily agree to them.' The king then addressed the people, and desired them, if they approved of the laws, to signify the same by lifting up their right hands. This was unanimously done, with a remarkable rushing noise, owing to the thousands of arms, being lifted at once. When Pomare came to the article on rebellion, stirring up war, &c. he seemed inclined to pass it over, but after a while proceeded. At the conclusion of that article, Tati was not contented with signifying his approbation in the usual way only, but standing up, he called in a spirited manner, to all his people to lift up their hands again, even both hands, he setting the example, which was universally followed. Thus all the articles were passed and approved. Brother Henry concluded the meeting with a short address, prayer and blessing. This interesting scene may be better conceived than described; to see a king giving laws to his people with a regard to the authority of the word of God, and a people receiving the same with such universal satisfaction, was a subject very affecting to us all.

Meeting for Missionary business.

On Friday, we attended to the business of the Missionary Society. We met the king, as president, and all the governors, officers, and members in the Royal Mission Chapel. Brother Bicknell began with a short address, singing, and prayer. Brother Wilson then addressed Tati and the Society, and concluded by moving, 'That we thank Pomare for his princely conduct as President of this Society, and for his royal contribution; and that he be requested to take his seat as President.' Utami rose and supported the motion. Tati then addressed the people, and put the motion, which was unanimous.

ly agreed to. The king then took his seat, and addressed the people, exhorting them to be firm in their attachment to the Society, and to continue their subscriptions and support till death. The people to signify their hearty consent to what Pomare had said, held up their hands. Brother Darling then addressed the President, and spoke of the encouraging circumstances of the Society, moving, 'That the Treasurer put the property on board the first convenient ship, and send it to the best market; and that the Secretary do write a letter to accompany it, to the Rev. George Burder, Secretary to the Parent Society, and that the neat proceeds be remitted to the Treasurer of the Missionary Society, London.'—This was seconded by Tati; when the President put it and it was carried unanimously. Brother Crook then addressed the President, spoke of the great quantity of property now in the hands of the Treasurer, and concluded by moving, 'That a vote of thanks be given to the Treasurer and Secretary,' which was also carried unanimously. Brother Bourne proposed 'That a vote of thanks be given to all the Governours, in their various departments, for their diligent and active services on account of the Society.' Hitoti seconded the motion; which being put, was universally agreed to. Brother Platt then addressed the President, and moved, 'That the thanks of the meeting be given to the various Treasurers and Secretaries under the respective Governours.' Brother Crook supported this motion, which was also carried. Lastly, Brother Henry proposed, 'That a vote of thanks be given to the Governours, officers, and members of Eimeo, for their active co-operation.' This motion was ably supported by Ahuriro, and carried, as all the rest were, by a universal show of hands. The king then addressed the governours, officers, and members of the Society, exhorting them to persevere in this delightful work; observing, that due notice would be given them as to what should be collected for the next year, whether oil, cotton, or any other article. Brother Crook addressed the whole society, and exhorted them to persevere in this glorious work, which rejoiced our hearts, and would certainly cause the hearts of thousands to rejoice with us. Brother Bourne gave out a hymn, in the singing of

which, our united voices were completely drowned by the natives. Brother Wilson prayed; and Brother Henry gave notice of the services on the ensuing Sabbath. After the service, Pomare dined with us at Brother Bicknell's, and was very affable and pleasant. He proposed to us that we publish his wish as wide as possible, that it may be known by all Europe, America, &c. viz. that he means to consider Palmerston Island, as a place for Tahitian convicts, and that no vessel shall take any of them away on any account. Five thousand copies of an address to the Society, written by Brother Henry, and neatly printed by Brother Bourne, were given to the various governours of the society, and were received with the greatest eagerness imaginable.

Baptism of the King.

On *Sabbath-day*, the 16th inst. the congregations were again assembled in the Chapel Royal. The people, were not so numerous as before, owing to their having been so long from home; and being pinched for food many had returned. However, we had still between four and five thousand hearers. Brother Wilson occupied the east pulpit, Brother Henry the west, and Brother Bicknell the middle. They all preached from the same subject—the commission of our Lord to his disciples, to disciple and baptize all nations, Matt. xxviii. 18—20. Sermons being ended, we all closed around the King, he being seated on the occasion in the centre, near the middle pulpit. Brother Bourne commenced by giving out a hymn, which was sung by the congregation. Brother Bicknell engaged in prayer, which being ended, the King stood up. Brother Bicknell stood on the steps of the pulpit, and taking the water from the basin, held by Brother Henry, poured it on his head, baptizing him in the name of the Father, Son, and Holy Ghost. Pomare was observed to lift his eyes to heaven, and move his lips with an indistinct sound. The sight was very moving, especially to our elder bretheren who had been watching over him for so many years. Brother Bicknell addressed the King with firmness, yet not without a degree of tremour, entreating him to walk worthy of his high profession in the conspicuous situation he holds before the eyes of men, angels, and God him-

self. Brother Henry addressed the people, exhorting them to follow the example of their King, and give themselves up to the Lord. Another hymn was sung, and Brother Wilson concluded the whole with prayer. Pomare shook hands affectionately with all the Missionaries, they being stationed, by his own desire, at his right and left hand. After the ceremony the King retired to his camp.

The Bretheren, after taking a repast, assembled for divine worship among themselves; Brother Platt conducted the service, and preached from John xiv. 15. *If ye love me, keep my commandments.* Toward evening we held our last service with the natives in the Mission Chapel. The King sat in his usual place at the east end, Brother Bourne preached in the east pulpit from Acts ii. 38. *Repent and be baptized, &c.* Brother Crook in the middle from Luke iii. 10. *Bring forth fruits meet for repentance, &c.* and Brother Darling in the west pulpit, from Acts. viii. 36, 37. *See, here is water, what doth hinder me to be baptized, &c.* The King has undertaken to write out a fair copy of the laws for the press, and to send a circular letter to all the Governors, on the subject of education, pressing upon parents the importance of getting their children instructed.

On Monday, the 17th inst. all the brethren and three of the sisters met at Wilks' Harbor, and celebrated our Saviour's dying love with much affection and Christian Union. The afternoon was spent in arranging the affairs of the society, drawing up rules for the baptised, &c. After which the brethren returned to their respective stations, with renewed vigour to press forward in the work of the Lord.

We remain yours, &c.

Henry Bicknell. Robert Bourne.
William P. Crook. David Darling.
George Platt. William Henry.
Samuel Tessier. Charles Wilson.

HUAHEINE.

An Auxiliary Missionary Society was formed in this Island on the 6th of October, 1818, when a President, and Vice Presidents, and Governours, with a Secretary for each Governour, were appointed. Every contributor of five bamboos of cocoa nut oil, or three balls of pia, (arrow root) or one pig, or four

baskets of cotton, was to be considered a member; but smaller contributions would be received. It was also agreed, that an annual meeting of all the members should be held in the great place of worship at Apootava.

General Meeting of the Society, May 18, 1819.

In the morning there was a prayer meeting, conducted by the people themselves. In the forenoon, Mr. Nott preached from Luke x. 27. 'And thy neighbour as thyself.' There was a great congregation: most of the inhabitants of Huaheine being present, as also Tapa, and other chiefs from Raiatea.

In the afternoon, the people assembled again to the meeting for business, when Mr. Ellis prayed, and afterwards mentioned to the people what had been done in Africa, by those who believed the word of God—how they had contributed their property, in order that others might know the word of God.

After which Mahine addressed the people, reminding them of their former diligence, labour, and expense, in the service of the false gods—that wicked and unprofitable service; and that to exceed, in hearty diligence, in the service of the true God, is nothing but right. The service of the idols is evil—that of God truly good—his word the means of salvation: let then our diligence greatly exceed.

Then followed Tana, Auna, Totoro, and Tamairia, much to the same purpose, stirring up the people to persevere, and contribute afresh the ensuing year.

When Mahine again addressed them all, saying, 'If agreeable to you to contribute again this new year, hold up your hands, if not, keep them down.' All hands were up instantly. Then he spoke again: 'The officers—shall they continue in their office? if agreeable, hands up!' All hands were held up. 'An account of our society—shall it be printed?' All held up their hands.

After this, Tana, the general Secretary, gave an account of the contributions of the different districts towards promoting a knowledge of the word of God, those of Huaheine and also Tapa monu.

When the contributions of each division of the islands were summed up, the total amount appeared to be—3985

Ohemori, or bamboos of oil ; 93 Buaa, or pigs ; 95 Taamu pia, or balls of arrow root.*

RAIATEA.

Extract of an Account of the state of the Mission in the Island of Raiatea, and of the General Meeting of the Missionary Society there, September 5, 1819.

We feel happy that our sphere of usefulness is at length extended, and that instead of *one* mission we have now *four*—one on Tabiti, one on Eimeo, one on Huaheine, and one on Raiatea. The friends of Zion will rejoice in her prosperity, and hail, as preparatory to the latter day glory, every display of Jehovah's power in her behalf.

Since the formation of the mission on Raiatea, we have had to mingle tears of regret with our rejoicings ; and it is with sorrow that we view the prevailing influence of sin over multitudes of the natives. We sincerely deplore the ill effects produced by the wicked conduct of some, who from time to time visit these islands. In this, as in every other part of the world where christianity has obtained an entrance, the number of those who profess, is far greater than that of those who really feel the power of vital religion. While, therefore, we admire the astonishing effects of divine power in constraining the natives to abolish their cruel and sanguinary rites, we cannot but weep over those who are not only unacquainted with repentance unto life, but who evince a total unconcern about the salvation of their souls.

After great labour, we have obtained comfortable dwellings. Several also of the natives have built neat dwelling-houses, and plastered them inside and out. We hope soon to make them utterly ashamed of their former practice of sleeping together as a flock of sheep ; and we are earnestly desirous of introducing among them those habits which will contribute to their temporal felicity, and prepare them for domestic life.

A little time since, the body of kings and chiefs assembled, of their own accord, to advise as to the best means to

* One joint of a large bamboo cane will hold two or three quarts of the oil. This oil is very pleasant for lamps, having neither smoke nor smell.

be adopted for the suppression of those vices to which the people were most addicted. Husbands who had recently discarded their wives, and wives who had discarded their husbands, were assembled before the tribunal of the chiefs, and caused again to unite. They now live in peace together ; and we live to testify the good effects of promptitude on the part of those who govern. The happiest results have followed. The people call loudly for books, and to obtain them they spare no pains. Many have made considerable progress in learning—can repeat the multiplication table off hand, work the most difficult long division sums, and sums in reduction, without a mistake. Thus they not only evince towards their teachers the most affectionate attachment, but encourage them to greater diligence, and invite them to press forward in their work ; nor are they backward in the cultivation of the useful arts ; for, considering the means they possess, they stand on equal, if not superior ground, with any of their neighbours. If the Tahitians are kindly treated, they may be led as children ; if coercively, they will be entirely unmanageable, and will forsake the person's house who should so treat them. The greater part of the natives are regular in their attendance on the preaching of the gospel, and the chapel is frequently crowded an hour before the time of public worship.

We are soon to have a new place built, which the natives say shall be plastered within and without, and floored. Our prospects of usefulness are pleasing ; and though our difficulties are many, we believe we 'shall reap if we faint not.' God has not only enabled us to tell of Jesus in the Tahitian language, but he has conducted us into a field 'ready for harvest,' and which calls for the most vigorous exertions. Pray for us, that we may 'hold fast the profession of our faith steadfast unto the end'—that our 'garments may be unspotted from the world,' and that we may go down to the grave with 'a conscience void of offence both towards God and towards man.'

The islands adjacent present an extensive field for usefulness, and occupy part of our time and labours. On Taha we opened a new chapel a short time ago, and in the largest and most populous district, called Pateo, there

is a large neat made place of worship nearly finished. We need more time, more strength, and more zeal, for the natives all around are calling for our assistance.

Preaching tours have been made round Borabora, and the attention of the people is by far greater than we could have expected, when we consider that a teacher has never lived among them.

Our people seem determined not to be behind their neighbours; and after repeated solicitations from them, we have agreed to further their wishes in forming a Missionary Society.

Formation of an Auxiliary Society.

We were anxious that *they* should take the lead, lest they should ultimately say that the gospel is a tax on their benevolence. The chapel was made doubly large, the day appointed for the meeting, and some who from disease had not seen the light of the rising sun for years, came forth. The place of worship was soon crowded to excess; and one of the natives exclaimed, "This is a day of rising from the dead. See, here are the sick, the lame, and the blind, all coming out to-day." Every person appeared in the best clothes he could obtain; decency and good order pervaded the whole; but the people soon exclaimed, 'Take out the sides of the house, that we may see our teachers, and hear their voice.' Their request was immediately complied with; and as soon as all were comfortably seated, Brother Williams gave out a suitable hymn, and engaged in prayer. It was delightful to hear *two thousand* natives singing the praises of the Lamb of God, and to see the expressions of joy that sat on the countenance of each. Brother Orsmond then opened the meeting with an appropriate address, showing the great superiority of this meeting, compared with those they were accustomed to hold in the reign of the evil spirits. Then, only the kings, the warriors, and the chiefs assembled together. The poor people were afraid, and used to run to the mountains and hide themselves, for fear of being killed for sacrifices, but now here are kings and chiefs and warriors assembled; poor men, women, and children, all collected into one place, all sitting together. Now you do not fear that you will be killed and carried before the Morai.

Here are your teachers in the midst of you; and what is your business? It is to devise means that *others* may obtain and know the word of life. Because of that word you now live in peace; because of it you have burnt your wooden gods, and worship the living God.

Brother Orsmond then referred to the practices of other countries, to their zeal and love to poor people who know not the true God, and urged upon the people of Raiatea to follow their good example, that other missionaries may be sent, and that all the world may hear of the Saviour's love.

Brother Williams then arose, and proposed that we immediately form ourselves into a Missionary Society, and that King Tapa be the President of it. Brother Threlkeld seconded his motion, and it was instantly approved by an unanimous show of hands.

Tapa then addressed the people with great propriety and warmth of feeling, saying, 'Remember what you used to do for the lying gods. You used to give all your time, strength, and property, and lives too. Look at the Morais you used to build for them. Then you had no property, it was all the gods. Your canoes, your pigs, your mats, your cloth, your food, all belonged to the gods. But now, all your property is your own; here are your teachers in the midst of us. God sent them. He is of great compassion.—They left their own land to come here. Now our eyes are opened. Let us form our conduct by the word we learn. If we are wicked, God will perhaps take our teachers away from us. Let us compassionate other lands. Let us give our property willingly, with the whole heart. We cannot give money, but we will give what we have. Remember that there were many drowned who helped to build the ark: do you take care lest you die in your own sins after sending the gospel to others; lest you become at last fuel for the fire, as the scaffolding that we use about our houses does. If we are not true believers, God will not regard us. We shall go to the fire of hell.'

After Tapa had taken his seat, Puna, a man of very consistent conduct, invited the attention of the meeting, by saying, 'Friends, I have a little question; in your thoughts what is it that makes the heavy ships sail? I think it is the wind. If there were no wind,

the ships would remain in one place ; while there is wind we know ships can sail. Now I think that the money of the great Missionary Society is like the wind. If there had been none, no ship would have come here with Missionaries. If there is no property how can missionaries be sent to other countries, how can the ships sail ? Let us then give what we can.

Tuahine, one of the cleverest men we have, then stood up, and said,—Friends, the kings, the chiefs, and all of you ; we have heard much speech to-day ; do not be tired ; I also have a little to say. Whence come the great waters ? is it not from the small streams that flow into them ? If there were no little streams there would be no great bodies of water. I have been thinking that the Missionary Society in Britain is like the great water, and that such little societies as ours are like the little streams. Let there be many little streams : let not ours be dry. Let missionaries be sent to every land. We are far better off now than we used to be. We do not now sleep with our cartridges under our heads, our guns by our sides, and our hearts in fear. Our children are not now strangled, nor our brothers killed for sacrifices to the lying spirit ; it is because of the good work of God. He sent his word, and missionaries to teach us, and we hope there are some who have already believed.

Many propositions were subsequently made, and carried by numbers holding up the naked arm. The whole was conducted with a degree of interest, simplicity and affection that fanned the spark of zeal, and excited the tear of holy gratitude. The friends of religion in London never witnessed such a scene.

Before we finally closed the meeting, opportunity was allowed for any one who wished to make his observations.

Hoto, one of the great warriors, urged the people to constancy and consistency, that those across the great sea, may not laugh at us.

Waver, one of whom we have a very good opinion, whose heart we hope is changed, said, ' We are now become a Missionary Society, and we are to give our property that the word of God may be carried to all lands ; but let us ask, is it in our hearts ? Has it taken root there ? If not, how can we compassionate others ? We must

give our property with love of heart to those who are sitting in the shades of death.

Paumona, whose conduct agrees with his profession, said, ' It would be well if all the world knew the word of God as well as we know it—if all could read it as we read it ; if all could hear it every sabbath as we hear it ; if all would bow the knee to Jesus—if all knew him as the only sacrifice for sin—then there would be no war. We are to give our property, that other lands may know the true God and his word, that they may have teachers. It is not to be given to the false gods as we used to do. Let us be diligent, and spend our strength in this good work.'

Another observed, ' Friends, there have been many from amongst us who have been pierced with balls ; let us have no more of it ; let our guns be rotten with rust, and if we are to be pierced, let it be with the word of God.'—Brother Williams then rose, and after some recapitulatory remarks, explained more particularly the design of the society, and gave many reasons why they ought to collect their property. He urged it as a duty they owed to God, and to the Missionary Society in London. He contrasted the blessings they now enjoy, compared with their former wretched mode of living, and then referred to those countries where men and women are burned, where little children are given to feed beasts, and where old people are drowned ; showing at the same time their need of the word of the true God. He concluded by incitements to perseverance and industry.

Brother Threlkeld expressed the joy of his heart in witnessing so great a number assembled for so good a purpose, and after several appropriate remarks, he cautioned the people more particularly against the idle tales of worthless seamen. ' Perhaps,' said he, ' they will tell you that we want your property for ourselves ; but you know better. We have never yet requested your property. For all we have received of you, we have given you our own property. We have not come here to deceive you. Is there any one here who has been injured by us ? Let him speak out. Are there any here present who have lived at variance before ? Gratify your teachers, by burying your grievances, and live in peace. Love each other, as it be-

comes all who regard the word of God. Show your willingness to do so, by holding up your right hand.' This was instantly done.

Brother Orsmond then proposed that the next Missionary meeting be holden in May, 1820, and that the kings and chiefs be requested to complete our intended new large place of worship by that time. To this they promptly agreed, and the meeting concluded. A lively interest was excited in the minds of all, it was the topic of conversation for weeks after; and some have already begun to collect their cocoa-nuts for the annual contribution. Our spirits are revived, our zeal invigorated, and our determination to spend and be spent in the cause of the Redeemer strengthened. With prayers and ardent wishes for the peace and prosperity of Jerusalem, we remain, &c.

(Signed.) J. M. ORSMOND.
J. WILLIAMS.
L. E. THRELKELD.

OTAHEITE AND EIMEO.

Mr. Darling, in a letter, dated Eimeo, Aug. 9, 1819—referring to the preceding account, dated May 18, says, 'Since that time a number of people have been baptized at each station in the windward division of the mission. We have baptized 22 adults and 17 children on this Island, and there are many more whom we intend to baptize soon. On examining those whom we have baptized, we were delighted and astonished at the answers which they gave to our questions. All expressed a deep sorrow for sin, and seemed to be sensible of it in their own hearts; they also professed to trust alone in the Lord Jesus Christ for salvation; and to desire to live to the glory of God upon earth, that they might live forever with him in heaven.

Those who have been baptized on this Island have been formed into a church, and have received the Lord's Supper. O! how it delighted our hearts to see them sitting down with us, commemorating the dying love of our dear Redeemer. We cannot find language to express our feelings, especially when we reflect upon what these people were, and how long they refused the gospel which was preached unto them! To God be the glory! Not unto us, not unto us!

In another letter, dated Eimeo, Aug. 6th, Mr. Darling says, 'Since I was stationed here, I had occasion to go over to Tahiti to see the king, who was then at Taiarabu. On my journey, finding the people desirous of hearing the word of God, I preached at as many places as I possibly could; and where I was to sleep, I could not get to rest till long after the middle of the night, for the people filled the house where I lodged, in order to ask questions respecting that part of the scriptures which they have in their hands, and also respecting their duty as Christians. It was truly delightful to see and hear them, although it was very fatiguing to the body; but this a missionary must not regard, so that he may finish the work given him to do. There are few nights in which a number of people do not come to my house, asking questions of a religious nature, and who often stop till a late hour. This I conceive to be an important branch of our missionary work. As these people have, as yet, so small a portion of the scriptures in their hands, all their knowledge must be obtained through us in this way.

OSAGE INDIAN MISSION.

From the American Missionary Register.

SECOND MISSION FAMILY.

The Mission family lately sent out to the Arkansas, by the United Foreign Missionary Society, had not reached their destined station, when a new field for Missionary exertion was providentially opened to the Board of Managers. This field, we are happy to add, the managers, with a promptitude which cannot fail to secure to themselves the confidence of the christian community, resolved to occupy without delay. The circumstances in relation to this subject we have now the pleasure to present to the public.

Early in the present month, the following interesting communication was made by Col. McKenney, superintendant of Indian trade, to the secretary for foreign correspondence:

Office of Indian trade.

GEORGETOWN, July 5, 1820.

Dear Sir,

I have this moment had a most interesting interview with the chief, the counselor, and the principal warrior of the Osages, of the Missouri. The object of the deputation is, to solicit the introduction of the school system among their people, and to pray for the means of civilization. I

wish I could send you the old chief's talk ; but to do so, I should have to paint as well as write. He is a most eloquent and able man.

I felt authorized, considering the circumstances of the great anxiety under which I perceive them to labour, and relying on the benevolence of the society set on foot for this laudable work, to give assurance that they might expect the same attention that had been shown to their brothers on the Arkansas. I find that these Osages are jealous of their Arkansas brethren. They claim to have merited, by holding fast their promises to the government, the first care of this generous sort—for in the words of the old chief, "*our hands are white, and their hands are bloody.*"

I cannot but think that much good would result, could they be assured that an agency would be established amongst them immediately. I have directed a letter to Dr. Worcester also, believing, however, that as you are under way with the Osages, it would be best for you to occupy that ground. But, if you cannot move in it at an early period, it would be better for the work to be got under way by another branch of the general system.—The tide is now at its flood ; and if taken, you will be borne on to a realization of all your generous hopes.

I have thought that, if you could come down and see this deputation, it would be well ; if not, a letter would be highly acceptable. Yours, &c.

T. L. M'KENNEY.

At the earliest opportunity, this communication was laid before the managers ; and the Rev. Dr. Milledoller was appointed an agent to proceed to the city of Washington, for the purpose of obtaining an interview, and forming a covenant with the Indian chiefs. On his return he made to the board the following report :

The undersigned, having been requested by the board of managers of the United Foreign Missionary Society, convened on the 15th inst. to proceed, as their agent, forthwith to Washington, for the purpose of delivering a talk, and of making a covenant with a deputation of chiefs of the great Osage nation of the Missouri, has the honour to report :—

That he left New-York on Monday, 17th inst. and arrived at the city of Washington on Wednesday following. On the next day, he was introduced by Colonel M'Kenney, superintendant of Indian trade, to the honourable the Secretary of War, and laid before the Secretary copies of the talk and covenant, which had been previously approved by the board, and which were then to be presented to the chiefs. These documents having been

examined, your agent was formally introduced to the chiefs by the Secretary in an appropriate and concise talk ; in which they were told that the undersigned was the person who had been mentioned to them, and who had come from the great city of New-York, to offer them good things, and were assured that they might have confidence in him, and in what he had to say to them. We then retired, accompanied by the superintendant of Indian trade, into the audience room of the War department, where the following talk was delivered :

To the Chief, the Counsellor, and the principal warrior of the Osages of the Missouri, now at Washington.

Brothers—The United Foreign Missionary Society, in the city of New-York, have heard that some of the chief men of the Osage tribe, have come a long journey from their own council fires to the great council fire, toward the rising sun.

Brothers,—We have also heard that you have come with a talk to our great Father at Washington ; that you wish him to send good men amongst you to teach you the will of the great Spirit ; to show you how he made the world ; how all nations are come of one blood, and are brothers, and must love one another, and serve the great Spirit—to show you what the great Spirit is now doing in, and will hereafter do with the world, and what white men and red men must do, that the great Spirit may love them, and take care of them, and do them good forever.

Brothers,—We have heard that you wish our great father at Washington to send good men into your nation, to teach your young men how to plough, and sow, and reap, and raise bread out of the ground, as the white people do—and how to work in iron, to make ploughs and harrows, to build houses, mills to grind your corn, and saw your wood, and to weave and to make clothing for you, and your children—and that you wish him to send out good women to teach your young women how to sew, and knit, and spin, and to prepare your food to eat as the white people eat it—and that you want good men and good women to teach your children how to read and write, and number like the white people, so that your children may be like our children, and know what they know, and be as great and happy as they are.

Now Brothers,—Having heard all this, we were glad. We know that we ought to do good to our brothers—the great Spirit has told us to do so, and will be angry with us if we do not.

The mind of the great Spirit was given

to good men who are now dead, and who wrote it in a book, and they have given that book to us, and the great Spirit has commanded us to give it to others, till the whole world shall have it, and know it.

This is the reason that many good men and good women have left their fathers and mothers and friends, and their homes, where they had every thing that was good, and have gone to your brothers on the Arkansas. The great Spirit has now put it into your hearts to come to our great father at Washington for help.

Our great Father loves all his red children and white children. He will be glad to see them all good and happy. We love our great Father at Washington. He knows who we are—he knows that we will not hurt his red children, and therefore calls us to do the will of the great Spirit, by doing good to his red children.

Brothers,—Your call sounds loud in our ears, because your hands are clean from blood, and because you have held fast your covenant with the government.

Brothers,—We have sent to you the Rev. Philip Milledoler, D. D. He is a servant of the great Spirit, and one of our counsellors, whom you may love and trust. He will hear your talk, and will make a covenant with you on all those things of which we have spoken. Open your hearts to our brother, and make him glad, that when he comes back to us, he may bring us your good talk, and make us glad also, that we may do you good, and your children after you, so long as your rivers flow, and the sun and moon shall shine upon the world.

New-York, July 15, 1820.

(Signed)

Robert Lenox, Peter Wilson, *Vice-Presidents*.

Ph. Milledoler, *Foreign Secretary*.

Z. Lewis, *Domestic Secretary*.

Pascal N. Strong, *Recording Secretary*.

William Wilson, *Treasurer*.

Stephen M. Rowan, M. Schoonmaker, Robt. B. E. McLeod, G. B. Vroom. G. Spring, R. Havens, John Borland, Henry Rankin, Isaac Heyer, *Managers*.

To the Talk, Sans Nerf, the principal Chief, replied as follows:

My Friends,—You see that I am not white like you; I am red—but my heart is in the same place with your heart; my blood is the same colour as your blood; my limbs are like your limbs; I am an American.

My Friend,—I have heard you talk. When I go to my village, do you think my people will tell me to hold my tongue, or will shut their ears, when I tell them what you say?

My Friend,—I told my brother, the

Superintendent of Indian trade, that I did not come on here for my pleasure, nor to see the country. I came to do business. What I have come for is most done. I am pleased, and when I tell my people what you say, they will be pleased.

My Friend,—I repeat it; I am pleased with what you say, and wish you to come soon.—Come to my village; if you stop at St. Louis, you will not come at my village.

Judging from their manners, there appeared to be some misapprehension on the part of the Chiefs, as to our real object. They seemed perplexed from the difficulty of comprehending *how* and by *whom*, all that had been promised was to be performed. Sans Nerf wanted to “see the man,” who was to go out to his village; and appeared to think that there was but an individual, instead of a family to be sent out.

It was proposed to meet them again at eleven o'clock on the following day, for the purpose of presenting the covenant, and of entering into farther explanations. It was also thought best that the covenant should be preceded by a talk from the Superintendent of Indian trade. The parties met at the proposed hour; and after the ceremony of shaking hands, the Superintendent told them, that the talk they were then going to hear was his talk, and that they must listen to it. He then addressed them as follows:—

To the Chief, the Counsellor, and Warrior of the Great Osages.

Brothers—I listened to your talk at my office in Georgetown. You told me how long you had been looking for the promises made you in 1806; and how you had been disappointed. You told me you did not understand why so much should be done for the Osages of the Arkansas, whose hands were bloody, whilst nothing was done for you and your children, although your hands were clean, and you had been true friends to America.

Brothers,—Your talk made my heart sorry. I heard it as your brother. I gave you some reason why all these good things had been kept away so long—I told you the time was now come.

Brothers,—I promised you I would send a talk to my good brothers at New-York, who are the red men's friends. I did not deceive you; No—I will never deceive you. My talk was listened to—and here is my brother come from the great city of New-York to see you, and to offer to send out good men and women to your village, to instruct your children in all good things. I was glad for your sakes.

Brothers,—You heard the talk that was made you yesterday. I love that talk—it was good—if it had not been

good, I would have made it black all over. I would have told you it was not good.—But I tell you it is good, and the Great Spirit approves it.

Brothers—I was pleased when you invited these good men to go on to your village. It made my heart glad.

Brothers—My good brother now comes to make you another talk. This talk will be good—I, who am your friend, tell you so.

Brothers—When you hear this talk which my brother will make to you presently, you will understand better what these good people in the city of New-York are going to do for you, and what they expect you to do for their friends who will go to your village.

Brothers—If you agree to my brother's talk, the sun will shine upon your people—your children will walk out into the great harvest field, and the increase of the land will make them happy. They will soon gather much corn—their eyes will be opened to read books, and their fingers will be taught how to write, and then they will know who are their friends, and who are their enemies—now they cannot know for they do not understand what their white brothers say—their talk is not like your talk.

Brothers—Hear the talk which my good brother will now make you, and make my heart glad by agreeing to it. Good men and good women will go to you as friends, and will make your people happy. I am your friend—all the world knows I am your friend, and I tell you these good people in New-York are your friends.—My good brother who has come to see you is your friend. You are in the hands of your friends, and not enemies.—Believe me, and try all I say, and then you will know for yourselves.

Brothers—This is the talk which I wished to make to you—it is done.

T. H. McKENNEY.

To which Sans Nerf replied—

My Brother—I have listened to your talk—I understand every word of it. I understand it well. It makes my heart glad. It makes my brothers, here glad—I will tell it to my people, it will make them glad.

My Brother—I told you before, I did not come here to see things—I had no pleasure to come—but I come on business. All that I came for I have got. I will be glad for these good people to come to my village.

My Brother—My great father the president of the United States, and my father the chief of the war, and you the superintendent of the Indian trade, are all my friends—I will hear now your brothers talk.

The covenant was then delivered, and is as follows.

To the principal Chief, Counsellor and Warrior of the Great Osages.

Brothers.—The Board of Managers of the United Foreign Missionary Society in the city of New-York have heard of the great Osages of the Missouri:—They have heard also that they desire to have the means of improvement in all good things sent to them; and being the friends and brothers of the great Osages, the United Foreign Missionary Society of New-York have hastened to serve their friends and brothers, the Great Osages of the Missouri, and by the hands of their good brother, the Rev. Dr. Milledoler, they now offer,

1. To send out a Mission family, consisting of good men and good women, to live in the great Osage nation of the Missouri.

2. To teach their red brothers, by their Missionaries; First, and above all, to know the will of the Great Spirit; also to form a school, for the instruction of their children, in reading, writing, and arithmetic; to instruct their young men in some of the most useful branches of the mechanic arts, and in husbandry; and their young women in sewing, spinning, knitting, and in the branches of domestic economy.

3. As the Board of Managers do not send out their missionaries to do hurt but to do good, they will not suffer them on any account whatsoever, to buy or take for themselves, any land belonging to the nation.

4. The Board will use their best endeavours to send out their Missionaries, on or before the month of April next.

In making this covenant, the Board of Managers expect from their red brethren,

1. That they will receive and treat the Mission Family that shall be sent to them with constant love, and that they will protect them from all harm.

2. That they will help them to find a suitable place to erect their buildings to live in, and for the school, and work shops; and that they will also lay off so much land as will enable them to sow and plant, raise corn and all such things required for their support, and to feed the Osage children who may be sent to school; and also to teach the young men of the Great Osages, how to plough and sow, and gather in their wheat and rye and oats, and in general how to cultivate their lands, and that the Great Osages will protect the Missionary Family, and not suffer any one to hurt them on the ground occupied for such useful purposes, nor permit it to be taken from them unless the Osages shall desire to have this done to

please their great father, the President of the United States.

That as the Missionaries, when they are sent out, will have gone so far from their friends, the Great Osage nation will be their friends, and will comfort and encourage their hearts by helping them and doing them all the good they can in every way; and especially that our red brothers will diligently send their children to the school when it shall be opened, and help the Missionaries to maintain those good rules which are observed in the government of our own children, and without which they cannot be instructed.

4. That if the Missionaries, or any of them, should ever so conduct themselves, as to wrong or injure the nation, which we hope will never be the case, that the nation will not drive them away nor hurt them, but that they will call a council, and if the council so determine, that they will complain of them to their great Father at Washington, or to the Society at New-York, who will take measures to punish them or to have them removed, as the case shall require.

To which the Chief replied—

My Friend,—I have heard your talk.—You say your Society in New-York will send a family and make a school in my nation. We are glad—We accept your offer with much pleasure.

My Friend,—When I get back to my village I will tell this talk over to my people. I am satisfied—my friends here are satisfied—and my nation will be satisfied.

My Friend,—So soon as the family arrives at my nation, I will go out to meet them, at the head of my warriors, and will receive them as my friends.

My Friend,—You say you want a piece of land—you may point it out, and it shall be yours, wherever you choose. It shall be for your use.—I will mark it out with my finger. It shall be as much as you want for the family. Come soon.

My Friend,—You ask me how many children will go to the school. I cannot answer this. I have children—I will send them to be instructed. I believe all my nation wish the same thing. I believe they will generally send their children to your school.

My Friend,—I always wished to consider myself an American. I now consider myself so more than ever, since I heard your talk.

My Friend,—I will do all in my power to make friendship between us. The Counsellor and warrior will assist me to do so.

The Counsellor then arose and said—

My Friend—I have listened to your talk—I have heard my Chief's answer. I shall be home when your family come out—I will help him to mark out the land, and will be your friend.

The Warrior then rose and said—

My Friend—I have heard what my Chief

and Counsellor have promised—I am a warrior—It is my business to be about the nation—I will defend your people when they come to us.

The Chiefs having thus assented to the Covenant, it was signed and witnessed, and copies both of the talk and of the covenant, were presented to the Chief.

To the Honourable the Secretary of War, as well as to Thomas L. M'Kenney and Joseph Nourse, Esq. your agent felt himself much indebted in bringing this business to a happy issue.

Mr. Fenner, of the War department, is also entitled to the thanks of the board, for the very amiable and interesting manner in which he acted on this occasion. We are much indebted to him for the perspicuity with which the talks were conveyed in French to the Interpreter, and the manifest interest he took in the success of the undertaking.

All of which is respectfully submitted.

PHILIP MILLEDOLER, *Special Agt. of the Board.*

New-York, July 27, 1820.

The report of the Special Agent received the unanimous approbation of the Board; and the *Committee of Missions* were directed to look out immediately for missionaries, and the *Committee of Ways and Means* to adopt measures for furnishing the necessary supplies. Should suitable Missionaries, under the guidance of Providence, tender their services to the Board, and should the Christian public exhibit its accustomed liberality on the occasion, a respectable Mission family will soon be on their journey to convey the blessings of civilization and Christianity to the Osages of the Missouri.

BAPTIST MISSION AT RANGOON.

From the Watchman.

Extract of a letter from the Rev. James Colman, dated Rangoon, March 25, 1820.

You will learn from our public letters, that we have recently applied to the ruler of Burmah, for permission to propagate the religion of Jesus, in his dominions, and that he promptly refused to comply with our request. On our return to Rangoon, considering the intolerant spirit manifested by the emperor, and, consequently, the great disadvantages which must attend missionary efforts in this country, we determined to leave it without delay, hoping that the Lord would open to us another field, in which we might labour without restraint. But as we were on the point of engaging a passage to Calcutta, three or four persons commenced a solemn examination of religion. This pleasing and unexpected circumstance, together with the earnest solicitations of the three disci-

ples, has caused an alteration of our plan. Brother Judson has concluded to remain a little longer in Rangoon, while I expect to proceed immediately to Chittagong, a town situated on the borders of the Burman empire; but under the authority of the English. Here, if practicable, a mission will be established, and hither brother Judson will repair, in case missionary operations are suspended in Rangoon. I feel a pleasure in adding that two of the above mentioned inquirers give satisfactory evidence of a gracious change. One has requested baptism, and will, we suspect, be favoured with the ordinance in a few days.

Perhaps some will begin to think, that, as there are so many difficulties attending the Burman mission, it is best to relinquish it altogether. But while Burmans are willing, in prospect of persecution and death, to examine and embrace the gospel, let not christians at home be discouraged from sending it to them. Is it a suitable time to leave a people when the Holy Spirit is operating on their minds, and creating in them ardent desires to know the way which leads to eternal life?—True, the number of our inquirers is small, but if there is only one, his soul is worth more than the wealth of the world; nor should it perish for want of christian instruction. I freely confess that nothing would tempt me to leave the station in Rangoon, were it not for the advice of my senior in the mission, and for the purpose of preparing a place of refuge in case of imminent danger from the Burman government.

The Burmans who have joined us continue to give increasing evidence of being real christians. Their attachment to us, and to the gospel, has not, in the least, diminished by our disappointment at Ava. Indeed this event has awakened their zeal. It is owing, in a great measure, to their exertions and entreaties, that the mission is continued in Rangoon. They are not insensible of the danger to which their conduct exposes them. But they act like men who are convinced of the rectitude of their proceedings, and of the important truth, that it is better to suffer for Christ in this world, than to endure the pains of hell in the world to come.—We cannot indeed determine how they would conduct in the fire of persecution; but from their present deportment, there is reason to hope that they have a claim to the divine promises, and would, in the day of trial, experience their supporting influence. Commending these sheep, literally placed among wolves, and the Burman mission to your prayers,

I remain, yours in gospel bonds,
J. COLMAN.

VOL. 2—No. X. 70

STATE OF RELIGION IN THE NORTHERN
SECTION OF NEW-YORK.

From the Religious Intelligencer.

The following is the narrative of the state of religion within the bounds of the synod of Albany; read and adopted at their annual meeting in Brownville, September 15th, 1820.

To hear of the prosperity of Zion affords peculiar pleasure to her children. Such pleasure the synod of Albany have it in their power to bestow upon the churches and congregations under their care; by a relation of the dealings of God towards them during the past year. A year which will be set down in the annals of this judicature of the church of Christ; and in the hearts of its members, as having been most signally distinguished by spiritual blessings; one in which the interests of the Redeemer's Kingdom have been greatly advanced; and which, when the redeemed of the Lord shall stand upon Mount Zion, and looking down upon the darkness of the bottomless pit from which they have been recovered, will be remembered by them with unutterable joy. In recounting these favours, conferred upon us by the hand of our covenant God, the Synod feel that they have been bestowed upon very unworthy labourers; that they are the favours of a sovereign yet compassionate Jehovah; and would, with one heart adopt the appropriate language of the bible, and say, "Not unto us, O Lord, not unto us, but unto thy name give glory for thy mercy, and for thy truth's sake." Whatever of success might be attributed to us, viewing ourselves only as the instruments in God's hand; we would, with the deepest submission, bring it all to the foot of the Cross; convinced that "Paul may plant, and Apollos water, but God must give the increase."

The Synod of Albany is made up of seven Presbyteries; and to have a clear and correct view of the state of religion, it will be necessary to retrace the Providence of God during the past year, to each of these Presbyteries, commencing with that of St. Lawrence. The Synod are very happy to have it in their power to state, that in the large, comparatively new, and in many respects, important part of the country, within the bounds of this Presbytery, there has been a very visible and pleasing change in the state of morals.—They who have been accustomed to see the Lord's day profaned by forbidden labour; and who, in the public service of God, have met with only a few of Zion's worshippers, now tell us of order, regularity, and very visibly an increasing desire to hear the word of God, and to attend upon all the ordinary means of grace. By several of the congregations under their care, new and commodious buildings have

been erected and dedicated to the service of Almighty God ; and the whole state of morals and of society greatly improved. In several of the towns within the bounds of this Presbytery, the interests of vital godliness have also been considerably advanced ; and in many of their churches, though there has not been what is generally denominated a revival of religion, yet there have been many instances of hopeful conversion. Scattered throughout the bounds of this Presbytery are many who are not only hungering but starving for the bread of life ; many small societies that have no teachers, and are crying in the spirit, and with the anxiety of the Macedonian man, "come over and help us." Here are large districts of country entirely destitute of the means of grace—and which in earnest and pressing strains beg the prayers and the exertions of the devoted missionary of the cross. It is with pleasure the Synod state, that *moral* order pervades in a good degree, the *military* stationed within the bounds of this Presbytery ; that they have been supplied with copies of the holy scriptures, and manifest some disposition to attend upon the means of grace. In Lewisville God has shed down some of his precious mercy drops, and made his children there to rejoice in a revival of his work.

In the Presbytery of Champlain, the state of religion is, on the whole, favourable in those places which enjoy the stated means of grace. Upon Potsdam and Lorraine God has begun to pour down the influences of his Holy Spirit ; and the effects are already very visible. We trust that he is about to gather in a rich harvest of souls in those places. With the exception of these two places, there have been no special revivals ; yet the outward means are well attended, charitable institutions are prosperous and multiplying, and a good degree of harmony pervades their churches. This Presbytery is in the midst of a moral wilderness. Large tracts of country inhabited, but no one to preach to them the unsearchable riches of Christ. This is a region which has hitherto been greatly neglected. The precious streams of salvation at which the way-worn pilgrim drinks and refreshes his soul, have flowed around it in every direction ; but have not yet broke their way through this spiritual desert. They have heard from a distance the sound of the waters, but their thirst has not been allayed. The glimmerings of light that has occasionally flitted across their horizon, have exposed to their view the dark, cold cloud that hangs upon them, and they wait with indescribable eagerness the rising of the King of Day. From the windows of their cottages, and from the tops of the mountains they are looking forth, and the anxious cry, "Watchman what of the night," is raised throughout their benighted borders. When,

oh when shall their cry touch the hearts of our churches, and the faithful missionary be sent to tell them of Jesus.

To the Presbytery of Oneida, God has manifested himself again in ways of mercy. With only one or two exceptions, the congregations under their care have been more than ordinarily engaged in religion during the past year ; and several of them blessed with the special presence and work of God. Upon Holland Patent, Clinton, New-Hartford, Whitesborough, Utica, Westmoreland, Mount Vernon, Litchfield, and Union, the Lord has rained down righteousness, and many precious souls have been quickened by the vivifying influences of the Holy Spirit. If it were proper to make any calculation on a subject of this nature, the Synod would remark, that from the statements of the members of that Presbytery it would appear, that more than *seven hundred* souls have been born unto God during the past year. The fruits of these revivals, like those of every other genuine work of grace, have been peace and holiness. In view of this conquest, made by the great Captain of our salvation over the hearts of his enemies, we cannot refrain from saying, "Go on, thou Prince and Saviour, from conquering to conquer, until every knee shall bow, and every tongue confess that Jesus Christ is Lord to the glory of God the Father."

Passing on to the Presbytery of Otsego, we are still able to mark the footsteps and the victories of the King of kings. Particularly in Cooperstown and Sherburne, the Lord has appeared for the salvation of many. In the former of these places, the revival began in a very interesting and powerful manner ; so *interesting* and so *powerful*, that if the relation did not exceed the bounds of such a narrative, the Synod would be happy to give it to their people. The fruits of this revival were one hundred and eleven hopeful converts ; and in Sherburne about two hundred.—The general features of the work in these Societies, were similar to those of the other revivals within the bounds of this Synod.

From Otsego we come to the Presbytery of Albany. Here have been gathered many trophies of the cross during the last year. In *ten contiguous towns* there have been special and powerful revivals of religion. But more particularly at Saratoga Springs, Malta, Stillwater, Ballston, East-Galway, West-Galway, Amsterdam, and Schenectady, the work has been overwhelming. To give any thing like a particular account of these revivals would very far exceed our limits. We can only say that the work has been very general throughout these towns ; that it has been accompanied with very deep and pungent convictions of sin as committed against an holy God. And that its fruits have been

such as to convince the most incredulous, that of a truth the Lord was here. The arrows of the Almighty have been sharp in the hearts of his enemies. Many a proud sinner has been humbled, and there is good reason to believe that nearly *two thousand* souls have been washed in the blood of the Lamb. A year such as the past has been, was never known before in the bounds of this Presbytery.

In the Presbytery of Columbia God has also made bare his arm for the salvation of sinners. At Schaghticoke, North Pittstown, and at Nassau, more than *one hundred* give hopeful evidence of being born of God. The same shower that watered the vineyard in the Presbytery of Albany, was spread out over these places. In Lansingburgh there has been more than an ordinary attention to religion, and about 16 or 20 give evidence of a saving change.

Other places not particularly named, within the bounds of this Synod, have made large additions to their churches during the past year; and an increased interest to religion, as well as a more faithful attendance upon the means of grace have been very manifest.

With these rich and abundant effusions of the Holy Spirit, God has been pleased to bless our seminaries of learning. In Union and Hamilton Colleges, there have been special revivals of religion; the fruits of which are the hopeful conversion of thirty-four in the former, and seventeen in the latter of these institutions. Thus, with the smile of his Providence upon these Colleges, our Heavenly Father is mingling the converting and sanctifying influence of the Holy Spirit; and we fondly hope, preparing many faithful labourers for the fields already white with the harvest.

In some of our congregations, lukewarmness and apathy still prevail. O, would to God it were not so. But on all such the Synod would loudly call; and urge them to be up and doing in this day, distinguished by God's merciful visitation to our churches.

On a review of the whole, we would cordially and unitedly say, "Bless the Lord, O our souls, and all that is within us bless his holy name, and forget not all his benefits."

JONAS COE, D. D. }
JOHN FROST, } Committee.
HALSEY A. WOOD, }

MISSIONARY SOCIETY.

A Society, Auxiliary to the American Board of Commissioners for Foreign Missions, was formed at Woodbridge, Sept. 27th, 1820.

CONSTITUTION.

ART. I. The pastors and churches within the limits of the Association of the

Western district of New-Haven county, shall be a missionary society, auxiliary to the American Board of Commissioners for Foreign missions, the annual meeting to be held in the autumn, at the time and place of the semi-annual meeting of the association.

ART. II. The primary object of the society shall be to promote the objects of the American Board of Commissioners for foreign missions; nevertheless, by a vote of two thirds of the Society, they may appropriate their income, or any part of it, to the propagation of the gospel in other ways.

ART. III. The officers of this Society, shall be a President, two Vice-Presidents, a Secretary, a Treasurer, and an Auditor, who shall be annually chosen by ballot.

ART. IV. Each minister of this district who shall belong to this society, with such other persons in each parish, as this society shall appoint, shall be agents to procure funds for the Society, within the limits of his parish, and shall transmit all monies thus collected, to the treasurer. In vacant churches agents shall be annually appointed by this society.

ART. V. This constitution may be altered at any annual meeting, by a vote of two thirds of the members present.

Officers of the Society.

Rev. Stephen W. Stebbins, *President*.
Rev. Jeremiah Day, LL. D. and Frederick Hotchkiss, Esq. *Vice-Presidents*.
Rev. Erastus Scranton, *Secretary*.
Mr. Timothy Dwight, *Treasurer*.
Mr. Charles Sherman, *Auditor*.

The minister of each church in the district is an agent, according to the 4th Article of the Constitution.

The following persons were appointed Agents of the Society.

Amity, Dr. Isaac Goodsell.
Bethany, Deacon Jabez Hitchcock.
Columbia, Major Joseph Platt.
Derby, Deacon John Carrington.
East Plain, Mr. Eli Dickerman.
Great Hill, Mr. Alfred Hull.
Humphreysville, Deacon Nehemiah Botchford.
Milford, 1st Society, Col. Wm. Fenn.
2d do. Major Samuel Higby.
Mount Carmel, Dea. Aaron Bradley.
Middlebury, Dea. John Stone, and Mr. Gideon Platt, jr.
North-Milford, Capt. Nathan Merwin.
New-Haven, 1st Society, Dea. Nathan Whiting.

United do. Major Charles Bostwick.
North-Haven, Joshua Barns Esq.
Oxford, Dea. Lemuel Beardsley.
Salem, Mr. Jonah Woodruff, jr.
West-Haven, Mr. William Stebbins.
Waterbury, Dea. James Brown.

The next annual meeting is to be at Waterbury, in September, 1821.

Relig. Intel.

SUMMARY.

By a letter received from Mr. Vaill, and Mr. Chapman, it appears that the Union Mission Family were at Little Rock, Arkansas Territory on the 24th of August, 1820, at which place they arrived on the 23d of July. Most of the family had been sick, but were convalescent. At Little Rock, the land is elevated, and there are good springs of water. They found in this new settlement two unoccupied buildings newly finished, where the sick were placed, and the family reside.—They built a store house, and unloaded their goods. Little Rock is supposed to be about “three hundred miles from the post of Arkansas, and about midway from that post to the place designed for the ultimate location of the Mission.”

The Rev. Messrs. Fisk and Parsons, Missionaries to Palestine, write from the Island of Scio, under the date of 2nd June 1820. It was their intention to pass the summer under the instruction of Professor Bambas. Their health was good, and they hoped their visit to that place would be both ‘interesting and profitable.’

The Convention of the Protestant Episcopal Church, in the State of N. York, was held in the city of New-York, during the present month; present, forty-seven clergymen, and sixty-seven lay deputies. A plan for theological education in that diocese was adopted.

The Methodist Society established at Port au Prince, by the instrumentality of Messrs. Brown and Catts, has been called to pass the ordeal of severe persecution, and has sustained the trial with firmness. The civil authorities are Roman Catholics, and it seems they are resolved to keep up the trade of war against all who choose any other way of salvation, than that which leads through the temple of St. Peter. It is pleasant to see the subjects of persecution at this day, like Paul and Silas, singing the praises of God in dungeons, and encouraging each other to hold out even to the end. It is stated that no instance of apostacy has yet occurred, and new instances of conversion are not unfrequent.—*Rec.*

New South Wales.—The annual assemblage of the native tribes took place at Paramatta, on the 28th of Dec. but was less numerously attended than usual, the extreme heat of the weather

preventing them from proceeding from the interior. About 250 persons of both sexes were present, and were entertained by the Governor. The examination of the native children of the Institution then took place, and some very creditable specimens of their progress in writing and drawing were produced. The recognition of the children by their parents and friends was described as extremely affecting. The facilities of internal communication had been increased, by putting the roads from Sydney to Paramatta and Nassau, before impassable in wet seasons, under complete repair.—*Evang. Mag.*

The Methodist Magazine states, that there is an evident improvement in the religious aspect of Upper Canada—that for four years past there has been a constantly increasing attention, and revivals are still progressing, especially in the back settlements of Augusta circuit, the old settlements on Rideau River, and the settlement on the River Thames. There is a pleasing revival in Detroit, and a meeting house building. It is calculated that there are 211 public teachers of different religious denominations in the Province, 140 of which are Methodists, and 30 of them Itinerants. Sabbath Schools are increasing, and prayer meetings are numerous. Twenty young men were ordained to the ministry among the Methodists at the Genessee conference in July last. And 122 were appointed to labour in different circuits and stations. Let God send abroad his Light and Truth by whom he will send.—*Rec.*

Newport, R. I. Oct. 7.—The Biennial Convention of the Protestant Episcopal Church in the Eastern Diocese, was held in this town, on Wednesday and Thursday, the 28th and 29th ult. Prayers were read by the Rev. Mr. Olney, of Gardiner; and a sermon was delivered by the Rev. Thomas Carlisle, from 1 Cor. ix. 16. “For though I preach the Gospel, I have nothing to glory in; for necessity is laid upon me; yea, woe is unto me if I preach not the Gospel.” After which the Bishop proceeded to admit the Rev. Carlton Chase, of Vermont, to the order of Priest; and the Convention assembled for business in the church. There were present Delegates from Vermont, Massachusetts, Rhode-Island and Maine. A very interesting Address was read by the Bishop, and is to be published

with the Journals of the Convention. Mr. Alfred L. Barney of Vermont, was admitted to the holy order of deacon, on Thursday; prayers by the Rev. Mr. Carlisle, and Sermon by the Bishop. The following resolution was also adopted:

"Resolved by the Convention of the the Protestant Episcopal Church, in the Eastern Diocess, that they highly approve the doings of the last General Convention respecting a Theological Seminary, and that they do earnestly recommend to the churches in this Diocess, that they use their best exertions to aid the trustees of said Institution in the collection of funds."

The latest accounts from New-Zealand, indicate a progressive improvement in the character of the natives, though they yet remain firmly rivetted to their superstitions, and cherish the same blood-thirsty spirit as formerly. The Missionaries are unmolested, and seem to have acquired the confidence of the savages by their pacific disposition, and their unwearied efforts to do them good. The arts of civilization are daily gaining ground. The "climate, soil, natural productions and inhabitants, are all favourable for missionary labors." Mr. Marsden, from New South Wales, has visited them twice, and was about to visit them a third time, carrying a supply of cattle, and implements of husbandry.

As yet the Missionaries have made no converts. Indeed in the absence of civilization, and while "wild habits," and an "unsettled turn of mind," are such strong characteristics of the Islanders as at present, it is not to be expected that they at once will fall down at the foot of the Cross.

Their language must become fixed. It must be reduced to order and subjected to rule. The Scriptures, or the most important parts of them, must be translated—schools must be established, and line upon line, precept upon precept, must be given them, before they will experience that moral renovation which it is the object of missionary efforts to effect. It is an encouraging circumstance that parents do not at all object to the instruction of their children, but rather wish it; and the children themselves are always ready to repeat their lessons when called on, and without much difficulty are kept under good discipline.

While the native heart, however, re-

mains unhumiliated, and the native spirit is frequently roused by intercourse with wicked Europeans, difficulties must attend Missionaries, and those difficulties may be expected to increase until God shall pour out his spirit as on the Islands of Otaheite, and bring light out of darkness by the exceeding greatness of his power.

Mr. Hall, one of the Missionaries, has under his direction, six pair of native sawyers, and all the natives who work with him behave well. Three smith's shops have been built in the settlement, and two of the natives have learnt the trade, in a tolerable degree. Considerable land is under cultivation, and wheat raised sufficient for Mr. H.'s family, and for pretty extensive distribution among the natives.—Improvements are making every year.

The missionary vessel, the *Active*, is kept constantly sailing to and fro, between Port Jackson, New-Holland, and the Bay of Islands, New-Zealand. Her station is the Bay of Islands, and when the weather and other circumstances will admit, she is employed in killing whales, and by this means covers much of her expenses. But a constant intercourse between the two settlements is thought at present to be indispensable to the security and prosperity of the New-Zealand Mission.

Recorder.

The Pope has presented a new chapel in Moorfields, England, magnificent communion plate. The chalice is of pure gold, and cost 3000 guineas. It is studded with pearls, diamonds and other precious stones.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Education Society, acknowledges the receipt of \$381, 65 in the month of Sept.

The Treasurer of the American Bible Society, acknowledges the receipt of \$2492, 74 during the months of August and September.

Bibles and Testaments issued from the depository of the American Bible Society, during the same period:—Bibles, 2242; Testaments, 1683—Total 3925. Value, \$2369 80.

The Treasurer of the American Board of Commissions for Foreign Missions, acknowledges the receipt of \$2488 17 from August 21st, to Sept. 20th.

Ordinations and Installations.

August 9th.—The Rev. GIDEON N. JUDD, was installed pastor of the Presbyterian church of Bloomfield, New-Jersey, by the Presbytery of Jersey.—Sermon by the Rev. Dr. McDowell of Elizabethtown.

Sept. 20th.—The Rev. SAMUEL GREEN, was ordained pastor of the South church and congregation in Reading, Mass.—Sermon by the Rev. Professor Woods, of Andover.

Sept. 26th.—The Rev. Messrs. DANIEL GOULD, HORACE BELKNAP, and EDWARD HOLLISTER, were ordained as missionaries to the Western States and Territories, in the east parish of Bradford, Mass. by the Londonderry Presbytery.—Sermon by the Rev. Gardner B. Perry, of Bradford.

September 26th.—The Rev. ROGER HITCHCOCK, was ordained pastor of the congregational church and society in Cheshire.—Sermon by the Rev. Mr. Gillett, of Branford.

Oct. 4th.—The Rev. SYLVESTER EATON, was ordained pastor of the congregational church and society in Norwalk.—Sermon by the Rev. Mr. Chester of Albany.

Oct. 4th.—The Rev. RODNEY G. DENNIS, was ordained pastor of the church and congregation in Topsfield, Mass.—Sermon by the Rev. Dr. Dana, of Ipswich.

Oct. 11th.—The Rev. NOAH CRESEY, was installed pastor of the Congregational Chapel Society, in North-Yarmouth, Mass.—Sermon by the Rev. Mr. Greenleaf, of Wells.

Oct. 12th.—The Rev. WILLIAM B. O. PEABODY, was ordained pastor of the Third Congregational Society of Springfield, Mass.—Sermon by the Rev. Dr. Ware, of Cambridge.

October 19th.—The Rev. WILLIAM NEVINS, was ordained pastor of the First Presbyterian Church in the city of Baltimore.—Sermon by the Rev. Dr. Miller, of Princeton.

Oct. 20th.—The Rev. PETER WILLIAMS, was admitted to the holy order of Deacons, by the Rt. Rev. Bishop Hobart, in St. Philip's, (African,) Church in the city of New-York.—Sermon by the Rev. Mr. Lyell, of New-York.

View of Public Affairs.

GREAT BRITAIN.

The House of Lords, assembled for the trial of the Queen, on the 17th of August. Counsel was heard against, and in favour of proceeding with the bill of Pains and Penalties. On the 19th. Lord King moved the rejection of this bill, but a motion, made as a substitute, that counsel be called in, was carried, yeas 181, nays 65.—Earl Grey preferred impeachment as the best mode of proceeding, but his motion was negatived; 189 to 64. The Attorney General opened the case, and proceeded to the examination of witnesses. On the 7th of September, the evidence against the Queen was completed.—Twenty-five witnesses were examined, and the evidence was of such a nature, that unless the character of the witnesses is impeached, the degradation

of the Queen will probably take place. Ministers intimated that they should not be strenuous for a divorce. Mr. Brougham on the 8th of Sept. asked leave to commence the defence of the Queen, without stating when he should produce his witnesses; this request was refused; 40 yeas, 170 nays. The House adjourned until the 3rd of Oct. when the defence of the Queen is expected to commence.

The popularity of the Queen, does not appear to be diminished by the accusations stated, and most of which have been proved, though by evidence liable to objections; in the House of Commons, debates have run very high, and it is doubtful whether His Majesty will ultimately obtain a triumph. The friends of the existing government in that country, have cause for alarm, and probably a great majority of the nation

think his Majesty and his advisers, have been injudicious.

FRANCE.

In this country where the happiness of the community has in so many instances been the sport of traitors, a new conspiracy has been discovered. In August, the government received information that some of the subaltern officers of the army were meditating a rebellion. Through the vigilance of the police, some of the conspirators were arrested. "Their plan appears to have been to sieze the Louvre, to penetrate by the Grand Gallery of the Museum to the King's apartments, whilst by way of a diversion, the soldiers, who were to have been gained, were to have had a skirmish, on the Place de Carousal, with the Guards of the Palace; and during the confusion of this scene, to have murdered the King and Royal Family. This effected, some member of the Family of Bonaparte, was to be called to the throne. Though the number and character of these bold fomenters of sedition, are despicable, still the conspiracy had it not been early checked, might have produced much bloodshed, and caused the death of the principal members of the royal family. Immediately on the discovery of this plot, the General Officers flocked round his Majesty and renewed their oaths of fidelity—The troops appear not to have been consulted in this affair."—Other accounts state that the conspiracy was more formidable than was at first supposed. Several officers have fled to Belgium. Disturbances have taken place at Brest, and considerable excitement exists in different parts of the kingdom. The Court of Peers is engaged in the trial of those who have been arrested.

PORTUGAL.

The Portuguese are imitating the example of their Spanish neighbours, and are endeavouring to effect a constitutional revolution, which began with the soldiers stationed in the north of that kingdom. At Oporto, on the 23d of August, the civil and military authorities agreed to establish a provisional government. Troops were at the last dates, on the march for Lisbon, and the Council of the King had issued a proclamation for the assembling of the Cortes.

SUMMARY.

On the evening of the 26th inst. a fire broke out in a store on Long-Wharf, the progress of which was not arrested until 26 stores were consumed, and a great amount of property destroyed.

Gen. Joseph Hiester has been elected Governour of the State of Pennsylvania.

Alexander M'Nair has been chosen Governour of Missouri. This State is not yet admitted into the Union.

The seventy-four, building at Norfolk, has been launched, and named the *DELAWARE*.

A military road has been opened from Florence, Alabama, to New-Orleans.—Houses of entertainment are erected on the road. It is stated that this is 300 miles nearer than the old route.

On the 14th instant Mr. Guille made a successful ascent in his balloon, from Vauxhall Garden, in Philadelphia. In about an hour and a quarter the balloon settled in the township of Hopewell, County of Hunterdon, 8 miles from Trenton, and 40 from Philadelphia. Mr. Guille intended to have descended in the parachute, but circumstances prevented, and induced him to remain in the balloon.

EASTPORT, ME. Sept. 23.

Eastport Bridge.—On Tuesday last the completion of the Bridge, which connects this Island with the Main Land, was celebrated, notwithstanding the inclemency of the weather, by a large concourse of citizens from this and the neighbouring towns. This bridge unites Moose Island with the Main land at the westerly outlet of the St. Croix, in the town of Perry. It is 1200 feet in length. The depth of water in the channel is 18 feet at low, and 43 feet at high water—length of posts 61 feet—cost 9600 dollars, exclusive of Toll-House, &c.—The posts are charred and oiled below low water mark to preserve them from the worms.

Extract of a letter from Eastport, dated Sept. 25.

"A distressing fire took place in the British Province of Nova-Scotia on the 12th ult. It commenced in the respectable and flourishing town of Yarmouth, and extended four or five miles, burning all before it; between 40 and 50 buildings were destroyed, such as houses, barns, mills, &c. with a great number of cattle, hogs, and poultry, &c. one child was burnt at Yarmouth.—At the same time the town of Montague, (a French settlement) was visited with the same calamity, 42 buildings were destroyed, among which was the Roman Catholic Church; one man was burnt at that place. The fire was so rapid, that those who lost their buildings, saved little, if any, of their furniture, or

larger stocks of grain, hay, cattle, hogs, poultry, &c. It is described as being the greatest calamity that has ever happened in that part of the country."

The late fire at Nova-Scotia, in the neighborhood of Yarmouth, and near Annapolis county, extended its ravages for nearly 100 miles in extent, and continued in full blaze for nearly three days, destroying every blade of vegetation in its course. "The intensity of the heat," adds a Canada newspaper, "*baked the crops of potatoes in the earth.*"

The Governour of South-Carolina has set apart Thursday, the 16th of November, to be observed as a day of Humiliation, Thanksgiving and Prayer.

Hayti.—By private advices, we learn that the British Admiral has at length concluded a treaty with Christophe, by which he is to pay to the British Government at the rate of 45 dollars a head for every negro which they may land in his dominions. It is presumed the negroes taken on board slave ships will by the British be sent to Hayti. We are assured that this step has been taken by Christophe, because he has ascertained that his subjects decrease at the rate of 6 per cent per annum.—*Philad. Press.*

The personal property of the late Bishop of Winchester, amounted to about £180,000 Sterling.

A Steam-ship is building at Liverpool, to sail between that place and Lisbon.

Spain —We have it from such authority as satisfies us of the fact, that the King of Spain has ratified the treaty with the United States for the cession of the FLORIDAS; we are also satisfied that the ratified treaty is now in the United States, and will be submitted to Congress, immediately on its assembling next month.

The manifesto, the tyrannic and war-like manifesto of the Emperor Alexander on Spanish affairs, which we lately published, has been explained to the entire satisfaction of the Spanish King and Cortes. The Emperor is understood to have declared, in his explanatory state paper, that his first manifesto was predicted on the belief that *the army* had usurped the

authority of the kingdom, and dictated to the people by force of arms the present established form of government: but that subsequent advices having conveyed a more correct statement, and his imperial majesty being satisfied that the change in the government has been the act, not of the army, but of *the Nation*, he is now entirely reconciled to the change, and hopes the constituted authorities and the Spanish people may enjoy prosperity and happiness under the newly established order of things. These explanations and congratulations have been received in the most friendly spirit, and the best relations of friendliness are established between the two governments.—*Dem. Press.*

The Cortes of Spain has, among other acts abolished the order of Spanish Jesuits, and conferred upon Ferdinand the title of *Father of his country.*

Spanish Finances.—In a late report of the *Minister of Finance*, the following exhibit of the Expenses and Ways and Means, for 1820, were presented:—

	<i>Reals</i>
Expenses for 1820,	900,000,000
Ways and Means,	470,000,000
Deficiency,	430,000,000

To meet this melancholy deficiency the Minister proposed to apply one *seventh* of the *Church property* to the state, and to open a loan for the balance. In the report which accompanied the estimates, the minister remarked, that their deficit tho' distressing was not insurmountable; that they must renounce all ideas of their ancient splendor; and commence a career of economy and frugality; that the absurd policy of burdening commerce with heavy duties must be abandoned; the maxim be adhered to, that the more liberty commerce enjoys, the more the public revenue will be increased; and that the free exportation of the products of the earth is as necessary to the prosperity of the State as it is beneficial to agriculture.

The Hay harvest in Russia is said to have commenced last year in fourteen days after the snow had melted off the meadows.

Answers to Correspondents.

ZUINGLIUS, and several communications, without signatures, have been received.